

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, MAY 16, 1907.

NEW SERIES VOL. IX, NO. 20.

Before my words of prayer are said,
I'll try to think to Whom I pray,
I'll close my eyes and bow my head,
And try to mean the words I say.

Popularity gives a pleasant feeling and possibly some material advantage, but a conscience void of offense toward God and toward men is worth a thousandfold more.

Is it a fact that some of the departments and bureaus of our government are being administered by the heads thereof as if they are absolute masters and the people slaves or serfs? It is so reported and charged. It certainly bodes evil, even revolution.

It is Christian-like for a new pastor to "magnify his office" with the good news of the Lord's blessing on his work, but it is in bad form and a little mean to do it so as to seem to depreciate and defame his predecessor.

A new order of revolutionists seem to be ready to begin business in Paris, France. They would disband the army and destroy society. What they propose to give in return is not intimated but we know too well that sheol wouldn't be a "patching" to what would follow.

"Don't run to ears. Be a man not a rabbit." Yes by all means, but don't run all to tongue, be a man and not an ant-eater. But best of all, pick your ears, bridle your tongue, and "get a move on you," and be "doers of the word," as well as hearers and talkers and writers.

The "square deal" is always a just "deal" because it is right and has a high place in civic righteousness. But the "round deal" is the "good deal" because it is above measure "rounded up" and more than was required. It has its place in the realm of the saints and angels. "For a righteous man none would die but for a good man some would even dare to die."

A very grievous problem is that one when a church has a member who keeps himself in constant evidence in the church and society and yet has no "good report of them who are without" for lack of commercial honesty and that too of such a character that there are no absolutely provable specifications. Honest in intention probably but deplorably at fault in action.

We lately heard a man earnestly arguing that one is compelled to be dishonest these days, if he would get on in trade and in the ordinary dealing with men. Now, we do not believe a word of it. God does not have His saints to become rogues in order to earn their living or to get a little extra money. He says "trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

The man who interferes with the fair dispensing of justice is likely to incur the condemnation of most fair-minded people, if indeed he does not attract a few "stones" from those who are resentful. Note how it is with a Catholic priest out West who is threatened with the lash for writing letters to the court judges in the "Spaugh case" in Missouri, and our "much-in-evidence" President and the "Moyer-Haywood case," in Idaho, who is threatened with being left out in the cold at the next presidential election and even with impeachment. If all the workmen unite what then?

It is feared by Mr. Joe Cannon's friends that his advanced age is too much of a handicap for his presidential aspirations, but it strikes us with considerable force that he would be just about the right degree of reaction from the present venturesome and strenuous occupant of that great office. The presidency needs to be set back on the normal lines of the "suggestive" and the "executive" and pulled away from so much interference with the legislative and judicial. What we want is a president pure and simple, and the more simple the more pure.

Dear Father in Heaven, we thank thee for thy love to each boy and girl, and for thy care during each day of the week, and for all thou hast given us; and we thank thee because thou art a friend to little children and we want to please and obey thee each day. Help us to do right and not wrong things and to remember that even if mamma does not see us when we do wrong, God sees and is very sorry. Wilt thou bless each boy and girl and all the papas and mammas and the brothers and sisters in the home. We ask these things for Jesus sake.

The evolution of the artificial eye is a matter of interest. First it was only a patch with the likeness of an eye painted on it, then came a thin silver shell with that same likeness and slipped under the eye lids, after that the porcelain and now the translucent glass, the very image of nature. But after all, like the boasting scientist who signally failed in his confident attempt to "generate life," the eye maker can give his natural and beautifully looking product neither motion or the power of sight. O, vain man know thou that God alone can give life and eye sight.

We wish the Baptists would cultivate the speech of "Canaan" and not that of "Asdod." It always means more and sounds better. Why not say "my meeting" instead of "my appointment?" Then there is "minister" which is far better than "clergyman," and more scriptural. And why, O, why not say "pastor's home" instead of "parsonage," or even "pastorium?" Then too, our ears and heart also appreciate "pastor" as superlatively superior to "bishop." But then, let us use our own nomenclature, and still be a "peculiar people."

The Earl of Hopetown, in Scotland, has an old brass-bound, leather-covered ledger which he prizes very highly.

It belonged to John Hope, the founder of the family, who kept a shop in Edinburgh two hundred years ago.

The first entry in that ledger reads as follows: "O Lord, keep me and this buik honest!"

If every merchant since had adopted John Hope's practice there would certainly be a much higher standard of commercial morality than at present exists in the business world.

The Bible is often put on trial by heathen people and unbelievers in the person of its friends. A thoughtful Japanese gentleman who had read the New Testament very carefully put it thus to the test. Wondering if any one ever lived according to its precepts, he watched all unknown to her a Christian lady on a long journey on the cars and when he had observed her unselfishness, thoughtfulness and consideration for others throughout the long and trying journey. The Bible won and he became a Christian and made the Book his rule of life. What for us?

Doctors know a big lot but they don't know it all. In talking with one of them—a particular friend—the other day, we mentioned favorably a simple remedy for a slight ailment of which he was complaining, when he said half in derision, "yes an old woman's prescription, worth about as much as so much water." We recovered from the drift directly, however, and replied, "yes an old woman's prescription, true enough, but, if it had not been for such prescriptions you yourself would doubtless have been dead thirty years ago." He thought of his mother and replied, "very well said."

Lord, give me the blessing of Jacob—his best blessing—his power to bless!

* * * Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair, down to the pillows of stone, down to the limbs which are languid, down to the souls which are sad! Send me with a breath of Eden; send me with a flower of Paradise; send me with a cluster of the grapes of Canaan! Send me to the hours which precede the daybreak, those darkest hours which come before the dawn!

Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have claimed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted! Then shall I have the birthright of the first born; then shall I have the blessing of the mighty God of Jacob,

At the Grave of Richard Curtis.

The following lines were written by Dr. J. T. Curtis, of Summit, Miss., who lately visited the lonely spot where sleep the remains of his great-grand-father. Late one day in the beautiful month of October, As I stood by the grave of my parental ancestor, Just as the sun was slowly sinking in the west, And the evening shadows were thickening about us, Just as the glittering stars in the heavens above us, Were chanting their requiem for the day that was gone, Just as the soft notes of the wild bird's evening lullaby, Were hushed by the gloom that was gathering around us, My heart was thrilled with a strange and weird emotion, As my thought wandered back a hundred years or more, When the scenes and the strife that marked his checkered life, Were being enacted in the wilds of our Commonwealth here, And while thus standing with thoughts and emotions seasoned with a tear, My soul was deeply stirred, and inwardly said: Honor to the memory of thy deeds wherever spread! Through trials and through suffering lay thy unbroken way, Through tempests and through storms thou didst go, Amidst perils and amidst darkness on every side, With eyes fixed upon Him who bought thee with his blood, No command no duty didst thou forgo, When thy furrowed brow was parched by cruel disease, Companions were near, with loving hands to soothe it, And when thy soul from earth to Heaven winged its flight, Funereal dirge, no muffled bells proclaimed it, For unborn generations thou didst hold the torch, That guides them to that "Beautiful City," out of sight, That "Beautiful," that "Celestial City," with its streets of gold, Here thy ransomed spirit shall bask in unbroken peace, Here thy trials and sorrows have already ceased, Here thy loved ones shall greet thee in that blissful abode, And thy voice ever be lifted in anthems of praise, To Him that was slain from the foundation of the world, Sleep on thou faithful thou sainted one sleep on, Thy voice has been hushed upon earth for these many years, And thy body long returned to its kindred dust, And thy soul to thy God and Maker who gave it, Thy grave alone! unmarked and unnumbered! No marble guards thy last resting place! No tender flowers brighten thy tenement of clay, No sweet blossom spreads its fragrance o'er thy desolate mound,

No loving hands about have planted the cypress vine.

But the celestial orbs in their mighty vigil, Shall ever keep watch over thy secluded abode.

"Till the mystic Angel standing on sea and shore,

With heavenly voice declares that time shall be no more,

And thy spirit with the redeemed shall dwell,

When suns and stars shall have ceased to shine.

Thrice blessed is thy name, and thy memory ever dear!

In the reminiscences of the Mississippi Association it is related of Richard Curtis that he once spent a night at the house of a certain citizen, and before retiring he held prayer with the family. And for this alone Curtis was imprisoned two weeks.

As a matter of information to the brotherhood it may be stated that Dr. Kinabrew has given us a deed to a square of ground containing the grave, so it will be the property of the denomination.

The committee wish to begin the work of selecting and erecting the monument at as early a day as possible.

T. C. Schilling,
Secy. and Treas. Com.

Magnolia, Miss.

Meridian's New Pastor.

The First Baptist church in Meridian is happy again. The new pastor, Dr. T. J. Shipman, made his first appearance in the pulpit on last Sunday and to say that he made good impressions would be putting it entirely too mildly. He was met by a large and appreciative congregation at each service and if possible exceeded the most sanguine expectations of his eager people. This is saying very much for any man that would take up the role of pastor of our First church after such able, fruitful service as we have been accustomed to have. The preacher and pastor that can take the people with him as our new pastor does in the wake of his predecessor, Dr. R. A. Venable, whom all reckon to be among the ablest and best as well as of the unforgotten and beloved J. W. Bozeman must be a man of no common ability and personal worth. We have had a painful interim of nearly four months since Dr. Venable's retirement from his useful pastorate, one in fact that amounted to what might well nigh be called a dearth. While the pulpit has been generally supplied by several excellent neighboring ministers and with distinguished ability, greatly to the edification of our people, the prayer meetings had greatly run down and the unshepherded condition of the flock showed itself in other ways. The Sunday School, under the management of Bro. Albert Bozeman, had kept up quite well and our dear old women failed not in their excellent work, but the lack of an undershepherd was apparent to all. Bro. Shipman comes in and takes hold of his work like the skilled and well-experienced leader and feeder of the Lord's flock that he is, and from all present indications—the appreciation, good will and seeming readiness to heartily co-operate with him, we are hopeful of large things for the Lord. The new pastor was with the pastor's meeting last Tuesday morning and fell into line and went to work just as if he had always been of us. Nearly all the pastors (Baptist) were present and from all later expressions we think he made his way into

all of their hearts and they into his as well. Dr. Shipman is near the middle age and but for his prematurely gray crown would be taken for a young man. He comes to us with the prestige of a noble success in his former pastorate at Roanoke, Va., and with the commendation of many of his former college and Seminary associates. We are sure we have a valuable acquisition to our city ministry and tender him as a fellow worker to the brotherhood of our State as one whom they will, we think, find to be not only worthy of their confidence but a place among the foremost for our Master in all that pertains to His beloved cause and Kingdom.

In love your brother,
Meridian, Apr. 27, 1907.

J. A. H.

From the Gulf Coast.

Perhaps a few items from the "Coast region" may be of interest to the brethren of the State as I notice but little mention is made of events occurring here. Our brethren seem to be so busy at work they have little time to write.

Scranton.

I have just heard, with great pleasure, of a fine meeting closed last week at this place conducted by Bro. Swain of Meridian, in which there were 15 additions, ten by letter, five by baptism. The church has been greatly revived, after a season of discord, and is arranging to call a pastor.

Moss Point.

The work here is prospering under the faithful oversight of the consecrated pastor, Rev. C. M. Morris. Recently he, and Bro. H. C. Roberts of Biloxi, held a meeting in one of the suburbs of that little city in which there were about 28 conversions, a number of whom will join the mother church. Morris is a power for good wherever he works and his church is moving along all lines of Christian progress.

Biloxi.

Here there has been an infusion of new life into all departments of church work since the coming of the new pastor, a little over a year ago. The prayer meetings have increased four-fold. The Sabbath School more than doubled in interest and attendance. The congregations large and interested. Their contributions to Foreign Missions reached the unparalleled sum of \$112. This year and their beneficence towards other causes has largely increased. The Sunday School under the skillful superintendence of Deacon J. W. Nielson, gives the 3rd Sunday's collection in each month to the Orphanage, which is sufficient for the support of one orphan. Bro. Roberts makes frequent use of the baptistry and the church is growing rapidly in numbers.

North Gulfport.

Here Bro. J. L. Finley has been ardently working for the year past. He and his people are proud of their new church which they have recently entered, and which is a monument to their zeal and self-sacrifice.

Rev. J. P. Williams came and helped the pastor in a meeting recently in which twelve new members were added, seven by baptism and five by letter.

The First church, Gulfport, has made a good record this year, the best in its history. The Sunday School, under the faithful direction of its efficient superintendent, Deacon J. K. Millner, has grown to the utmost capacity of our house and would be much larger if we had room. The congregations are also good and would be better

if we had a larger house. We have received eighty-seven members so far this associational year. Twenty-six of them by baptism. We paid balance of \$640 on pastor's home. Helped the North Gulfport building between four and five hundred dollars, sent \$64 to the famishing Chinese. We support three orphans at our Orphanage and have given so far \$350 to Home and Foreign Missions. Bro. Roberts closed a meeting of ten days with us last Wednesday night which was a "feast of soul" to the Lord's people. He endeared himself more than ever to our church. There were ten additions during the meeting. There have been 197 additions to the church during my pastorate here and we are expecting 100 this associational year. We have the best set of deacons of any church in the State (so the pastor thinks), not a short horn in the whole lot. They love one another and work in perfect harmony, hence our prosperity. Their next move will be to build a new church house—a building that will be an honor to our denomination and an ornament to our rapidly growing, and progressive city.

The Gulf Coast Association will report this year a greater increase both by letter and baptism, and larger gifts to missions and other beneficences than at any other annual meeting in its history, notwithstanding the disastrous storm that swept over us in the fall. God is moving in the midst of his people, for which we are devoutly thankful.

W. C. Grace.

Gulfport, Miss.

Some Reflections on Brother S. E. Tull's

"Mississippi for Mississippians."

Any one knowing Brother Tull must have been both pained and surprised to read from his pen such sentiments as those expressed in his article in the Record of March 28th, under the above caption. My surprise was increased by reading words of commendation in a later issue of the paper by Brother Derrick.

Brother Tull began his article well, by telling of the great men who had gone from the borders of our State; and of the glories of their achievements. Let me say right here, that we will find in his first two paragraphs a very substantial refutation of nearly all that follows in his article.

Brother Tull advocates the pre-empting of all places of honor for, and giving of all places of trust in our denomination to the men among us who have the good fortune to have been born in the State of Mississippi. For instance, he thinks that no one should be elected as a trustee of our college except he be a former student of the school. And that only Mississippians ought to be called to the prominent pulpits of the State. And that they have all the places of honor on the programs of our State meetings assigned to them. And that too, regardless of fitness. He goes so far as to advocate that Secretaries be muzzled in our meetings. He thinks they have entirely too much to say. These men who are supposed to be experts in their lines, if they take Brother Tull's suggestions will hereafter be good, and sit quietly by and learn from the rest of us: the thing they should have been doing all along. He tells us that Dr. Lowrey's toil and sacrifice for Mississippi College has been on account of the sentiment he felt for his Alma Mater. Maybe so, but we believe that Dr. Lowrey would have

been equally faithful if his lot had been cast anywhere else. And Brother Tull belittles Dr. Lowrey by suggesting that he would have been otherwise. After his effort to close the "door of hope" to all the men who have been called of God from other States to Mississippi he says: "I am sure that no one will disjoint my point as to imagine that I have not the proper regard for the imported pastors."

Apply this rule—for no one could call such gross injustice a principle—to some other States, and you can easily discover the folly of it. Suppose Texas had shut out all but her native born, from her councils and places of influence and power. You would send Trnett, the Gambrells, the Carrolls and a hundred others of fame and power to the woods, and in so doing you would commit denominational suicide for that State. The same would be true in a measure, with Mississippi if she should follow Brother Tull's suggestion.

Nor do I believe that it has been the "yearning for the broad green pastures on the plains of Texas, or the restful shades of sparkling brooks which make beautiful some less famous State" that has caused men to leave Mississippi. Men in some callings have their "wander-lust" and hear and answer the "call of the wild," but ministers of the Gospel hear God's call and dare not disobey, even though it take them far from home and friends most dear.

Fellowship is not bound by State lines. One of the most attractive things about the brethren of Mississippi is the cordial welcome which they extend to strangers. Another attractive thing about them is that they are free from cliques, and that spirit of exclusion which Brother Tull says he wants to see fostered among them.

Instead of saying: "Mississippi for Mississippians," let us say "Mississippi for the world and the world for Mississippi."

Edward Stubblefield.
Oxford, Miss., April 25, 1907.

Lexington.

We are having the greatest religious stirring our town has seen. Dr. Potts is a great preacher of the word, and has decided gifts for revival work.

Last Friday I baptized 13, five young men and ladies. The meeting continues at this writing (Monday, 29th).

Those who have prayed with us especially for this meeting will rejoice in the great blessings that the Lord has given us. Praise be unto Him for it all.

It was a pleasure to supply for Dr. Potts last Sunday and meet his excellent people at the Central church. A splendid church and a fine pastor doing a great work.

C. T. Kincanon.

From Brother Mitchell.

I am improving from a very serious illness—suffered intensely for 10 or 12 days—but in our afflictions there are blessings if we can but see them. But we are so shortsighted and impatient that often we fail to see, though bless the Lord, we may fail to see here but there is a time when we will be enabled to see that all things did work for our good, if we are lovers of the Lord. I have failed to meet my churches in April. This is our mission month. I hope that they have not forgotten to take up the collection for missions. I am serving some good churches—people with whom it is my delight to serve. I had a letter from

Brother Wilkerson of Sparta church today, bringing his and his good wife's contribution to the pastor's salary. I have missed going to their church twice in succession but they have not forgotten me—with their money and words of cheerfulness. Brother Wilkerson is running for county treasurer of Chickasaw county, and I most sincerely hope he will be elected. He is a man with clean hands, clear head and pure heart—a man worthy of any trust. Such men we need in office from bailiff to President of the United States. Our convention will soon meet again, and I hope we will hear the greatest report ever made by all our workers.

I am proud indeed that there are Holy Ghost revivals going on in our homeland—may they continue to spread until they reach every place.

Fraternally,
J. F. Mitchell.

Daney, Miss.

Biloxi.

The Baptist Record—We are still having a good time at the First church. Last Sunday there were seven additions for baptism. This makes fifteen for baptism in the last six weeks. We have just raised and sent to Bro. Rowe, in time to be telegraphed to Richmond, \$112.00 for Foreign Missions, which is nearly one hundred per cent more than the church has given before. The second church of Biloxi is doing nicely under the pastoral care of Rev. Wm. Walker. There have been more than thirty additions in the last two months. Brother Walker baptized eighteen in Back Bay Sunday afternoon in the presence of a great crowd of people. To the two Baptist churches in Biloxi there have been added over fifty in the last three months. We thank God and take courage.

The writer assisted Dr. W. C. Grace at the First church, Gulfport, in a ten days' meeting beginning April 15th. Brother Grace has an excellent church, and the church has one of the best pastors in the State. The pastor and church seem to be much in love with each other, and they are doing a great work in this fast growing city. You might call this church double "first-class," as they intend to pay the expenses of both pastor and wife to the Convention at Richmond. They are needing a house of worship, and will have one worthy of their good pastor and people as soon as they take a notion to build.

Fraternally,
H. C. Roberts.

The criticism is made that those ministers who offer so-called extemporaneous prayers really offer the same prayer each Sabbath morning. Careful reading of prayers expressed in other men's words increases one's power of voicing the longings and aspirations of the hearts of the great congregation. It is difficult to offer prayer in Sunday School so that thoughts and words are intelligible to children. We give a prayer as actually uttered by the teacher of a large primary class in this city.

O Eternal Light, infinitely surpassing all that thou illuminest, let thy brightest beams descend upon my heart and penetrate its inmost recesses! O purify, exhilarate, enlighten and enliven my spirit, that with all its powers it may adhere to thee in raptures of triumphant joy, for there is no hope nor refuge for me but in thee, O Lord, my God! Amen.

Thomas A. Kempis.

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Statistics.

Various things have been said about statistics in general. One has said, "Statistics are dry," another, "Statistics are eloquent." Both of these statements are true, according to the kind of statistics. True Baptist statistics are always interesting to an intelligent, aspiring Baptist. The American Baptist Year Book has just reached our desk, and contains too many good and encouraging things to be kept within its lids. It would be a fine thing, if every Baptist could own a copy; but, as very few will do so, we feel that a small portion of our space could not be more profitably used than in giving to our readers some eloquent figures.

Dr. J. G. Walker is the editor, and is proving to be a clever statistician. The work is published by the American Baptist Publication Society, Philadelphia, Pa. Every page fairly bristles with choice information.

There are in Mississippi 1,346 regularly constituted white Baptist churches; 700 ordained preachers; with a total membership of 118,007. Last year we had 8,147 baptisms. During the year closing May 1, 1907, we gave to Home Missions \$13,490 and to Foreign Missions, \$25,700—aggregating for both \$39,190. For all purposes, including some expenses we gave \$383,758.47. Among colored Baptists in the State there are 2,417 churches, 1,340 ordained preachers; and a total membership of 216,763. We have therefore a grand total of 334,860 Baptists in the State. There are 4,812,653 regular Baptists in the United States. There was a net gain during last year of 103,342. The total amount of money raised for all purposes last year by these 4,812,653 Bap-

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tists was \$19,821,734.11, a gain over the previous year of \$1,888,761.35. American Baptists have on the foreign field 710 missionaries, exclusive of native workers. During the year 1906, there were 332 ministers ordained, while 248 deceased, leaving a net gain of only 84.

In the whole world, there are 5,736,263 regular Baptists. Of these, North America has 4,974,014; South America, 4,465; Europe, 564,670; Asia, 155,969; Africa, 12,743; Australia, 24,402. There are of all kinds of Baptists in the United States 5,345,778.

In the United States, there are 4,615,640 members of the Methodist Episcopal church, and, of all the different kinds of Methodists, there are 6,568,814. There are 1,379,351 Presbyterians; and including all varieties of Presbyterians, there are 1,771,787. The Disciples number 1,264,758, while the Episcopalians number 837,073.

The Roman Catholics number 10,879,930. It must be borne in mind that the above numbers represent the entire Catholic population of the United States, every man, woman and child.

There are only 10 more Baptist preachers on foreign fields than there are in the State of Mississippi.

The above array of figures fairly glow with eloquence, suggestion and inspiration.

We are thrilled and encouraged as we contemplate the wonderful doings of our God among the nations of the earth. Numbers do not tell it all, but surely there is at least inspiration in large numbers. Now while we are feasting upon the startling numbers, may we all grow broader, stronger and purer with the swiftly passing years, that they may bear up to the courts above the record of trophies won to our Christ through our self-denial and loyal service.

Some Facts About Foreign Missions.

The year just closed has been a great year in our Foreign Mission work, "far ahead of any former year." It has not only been greater in its contributions, but greater in every way. The contributions of the Southern Baptist Convention to Foreign Missions were \$403,811.50, against \$125,681 in 1897. We have 500 workers on the field, native and foreign, against 190 ten years ago. We have a total membership on the foreign field of 14,437, against 4,324 10 years ago. Last year witnessed 2,239 baptisms, against 660 in 1897. During the year just closed the Board sent out 21 new missionaries. The secretarial force has been increased by two men, making four in all.

The Foreign Mission Journal paid its own expenses, not drawing on the Board for a single cent.

Our women raised for foreign missions \$74,543.77. This is far ahead of any former year.

Of all that was contributed the past year, about nine cents on the dollar was used for expenses in this country and over ninety cents on the dollar went to the missionaries. Then it must be remembered that in the above expense account is included what was paid for woman's work, for interest on borrowed money, and for the cost of the work in the various States. Take these out and it leaves less than five cents on the dollar used for expenses of the Board in Richmond.

And yet there are men in the land who persist in saying that about 90 per cent is required for expenses, and that there is only about 10 per cent that reaches the missionaries.

May 16, 1907.

Duffey's 1842 Apple Juice.

The above words represent some kind of a beverage which is put on the market by the American Fruit Product Co., of Rochester, N. Y. We notice with a degree of pain and disappointment that the advertisement of this beverage has recently appeared in several of our religious papers. It was offered to us, but we felt that, though we were in need of money and this was a good-paying advertisement, yet we could not take the risk of using it in our paper, and to that extent sanctioning and recommending this "temperance drink." We say "take the risk," for we did not then know nor do we now know that it is an intoxicant. The advertisement bears three marks, either one of which always raises suspicion in our mind, to say nothing of the trio. Prominently and in the center is a bottle dressed up in such a style as to serve as an interrogation point. It really looks like a danger signal. Its pointings and suggestions are in the wrong direction. A hint to the wise should be sufficient. Then the paramount effort to emphasize this article as "the ideal temperance drink" increases the suggestion of danger. It "will not ferment or become 'hard.'" Who said it would? And then the almost unflinching mark that it "is recommended by physicians and endorsed by clergymen." Why is it not recommended by brewers and saloonists?

We were afraid of it; we are afraid of it yet, notwithstanding it has found hospitality in the columns of The Central Baptist, of St. Louis, in Service, the young peoples' organ, and third, and most disappointing of all to us, in the almost invariably orthodox and safe columns of the Western Recorder. We had thought that it must have crept in, eluding the keen eye and alert acumen of this defender of orthodoxy. But, when reading in last week's Recorder Dr. Eaton's very feeble defense of the use of this questionable advertisement in a religious journal, we were surprised, disappointed, discouraged. Brethren, you have in all probability honestly made a mistake. Now, as hard as it is to do, do like we did last year when we found out that it was not the proper and safe thing to advertise Coca-cola, cut it out and apologize for your mistake, and thus repair the injury done as far as possible. This is all you can do now. We will still love and trust you.

We honestly and freely confess that we shun and discourage the use of all these "cold" and "soft" slops, which in the very nature of things are paving the way for "hot" and "hard" slops.

The human system does not need such things. Let us, as God's representatives and leaders, cut out the unnecessary and hurtful indulgences and be free.

A Real Hero.

At Albuquerque, New Mexico, May 8th, died a man who was the pivotal figure in one of the most thrilling, dramatic and disgraceful events in the history of the modern world—a man who was a friend to the South when she needed one most.

This man was Edmond Gibson Ross, who was a United States Senator from Kansas, when President Johnson was tried for "treason." It was the most momentous time in American history so far as the South was concerned.

President Johnson stood in the way of a great party in the North who thirsted for

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the last drop of Southern white blood, and who had resolved to add infamy to a shameful indignity by placing negro heels on white necks. Hence they brought impeachment proceedings against President Johnson, in the hope of ousting him, and filling the presidential chair with that uncomprehending South later, Senator Wade of Ohio.

On Feb. 24th, 1868, the House of Congress passed an act of impeachment by a vote of 126 to 42. The Senate organized itself into a "Court of Impeachment" with Chief Justice Chase presiding, and a committee of Congressmen as prosecutors. The vote was set in the Senate for May 16th. There were 54 men in the Senate, 36 of whom were necessary to convict. The day dawned and they could count only 35. Only one man in the whole 54 had not expressed himself—and that was Edmond Gibson Ross of Kansas. His vote would save or destroy the South temporarily. He was begged, petitioned, urged to tell how he stood. A large delegation of his constituents called upon him to show his hand, but he kept his silence.

The chief justice ordered the roll called. Breathless silence reigned supreme. "Mr. Anthony," called the clerk, and he arose. Addressing the Senator, the Chief said: Mr. Senator Anthony, how say you? Is the respondent, Andrew Johnson, President of the United States, guilty or not guilty of a high misdemeanor as charged in this article, "Guilty," was the answer. On they went with the roll call, until Senator Ross was reached, the only man who had not expressed himself. He faced the Chief Justice. And in response to the question of guilt or innocence of the President, without hesitation, in a deep, calm voice said: "Not Guilty," and the impeachment was off; the South saved.

The Republican storm broke upon Ross. He was warned under penalty of death not to ever show his face in Kansas. But he was too brave a man to be intimidated; and was too brave a man to be intimidated; and after serving out his term, went back home, and later moved to New Mexico, as Territorial Governor, and then retired to private life, while the service he rendered his country was unrecognized and indeed forgotten. The South ought to erect a monument to the memory of Edmond Gibson Ross.

An Earnest Word.

We desire to speak a few words confidentially to our subscribers; and more especially to those who are in arrears with their subscriptions. We do not censure you for being behind with The Baptist Record. Any of us are liable to come short of our calculations and desires. But what we desire to say to you, brothers, is that the summer months are now on us, and we are really hard-pressed to get hold of money enough to make ends meet. We are sure you wish to pay us what you owe us, and that you expect to do so. It would be a great relief to us and no doubt a real satisfaction to you, if you could remit within a few days what you are due us, or a good part of it, even though it might strain you somewhat to raise the amount. We are persuaded that when you know of our needs, you will exert yourselves to relieve us so far as your obligation to us goes. We have every reason to believe that you would not willingly work a hardship on us. There is, however, real danger that you will do this very thing, unless you

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promptly take up this matter, so small to each of you, but which in the aggregate means so much to the paper. The figures on the right hand upper corner on front page shows to what date you are paid.

Obituaries and Marriage Notices.

We must be permitted again to call the attention of our readers to the fact that we publish free of cost 100 words in obituaries and 25 words in marriage notices. All words in excess of these will be 1 cent per word. We charge nothing on our books on these two items. If you want more than the above number of words published, send the cash with the copy. We cannot publish excess words until paid for. Do not write us to send bill to somebody else, or that you will see it paid. We print such notices at the very lowest figure, and cannot afford to wait for payment, or to send out bills. Count the words. You can do this as well as we can. Send with the copy 1 cent per word for every word over 100 for obituaries and 25 for marriage notices. Do not write us to cut down to 100 or 25. You cut it down. You know better than we what you want to cut out. If you send us a notice with more words than we print free and do not put in amount for payment of excess words do not look for it to appear in print. Please do not embarrass us in this matter, but comply with our request.

The University of Mississippi will operate a summer school from June 11th to July 9th, 1907.

The Sixty-ninth Annual Commencement of the Judson College will be held May 11 to 15, 1907, in the Alumnae Auditorium.

The old-fashioned theory that insurance funds are trust funds seems still to obtain in the Home Life Insurance Company, represented by Whitten & Kelso, general agents, Jackson, Miss.

The Sunday School Class that allows itself to drift into metaphysical disquisitions bordering on the "higher criticism," will make little progress in a systematic and profitable study of the Scriptures.

Dr. John Watson (Ian MacLaren) died on the 5th inst. in Mt. Pleasant, Iowa. He was a Scotchman, but was making a lecture tour of this country, when death suddenly claimed him. His books are good and much read.

The Sunday School Board is evidently doing a fine work through its field secretaries. The Institute held by them recently in Jackson made a fine impression and did much real good. There is a revival of interest in the Sunday School work.

We have just received a neat souvenir of the Mayfield Sanitarium, 912 Taylor Avenue, St. Louis, Mo. Its property value is \$108,000; number of patients treated last year, 1,469, with only 17 deaths. W. H. Mayfield, president and surgeon-in-charge, is a son of a Baptist preacher.

We have had recently several inquiries about the cost of The Annotated Paragraph Bible, by Dr. Angus. We can furnish this very valuable work in full sheep binding for \$7.00 net. This is a Bible and commentary combined with many valuable helps besides.

In our last issue was a fine account of the recent meeting held at Shaw. Bro. Morgan, the pastor, has also sent in an account of this meeting. As it covers substantially the grounds covered in our last issue, we are sure Bro. Morgan will approve of our leaving it out.

Mr. J. B. Stone from Mississippi College bore off the first prize in the Intercollegiate Oratorical Contest, at Columbus, Miss., on the 10th inst. There were represented in this contest four of our colleges—Mississippi, the University, the A. and M. College and Mississippi College. The first prize was a gold medal, worth \$50.00. All the speeches were considered to be of a high order.

Notwithstanding the requisite number of petitioners was secured, the Board of Supervisors of Washington county declined to order the election. A petition was filed by the whiskey folks asking that those petitioners who so desired might withdraw their names after the petition was filed. Attorneys for the petitioners will appeal to the circuit court. The same old tricks repeated.

A little incident occurred on Wednesday in the Convention of the United Daughters of the Confederacy, in this city, in which the fact was incidentally brought out that the veterans in the Soldiers' Home at Beauvoir, were treated last Christmas to an egg-nog. Many of the ladies resented the idea. They were right. Philanthropy and humanity should prevent the administration to our old soldiers of slow poison.

We are happy to be authorized by Dr. Mullins to give you the good news that Mr. Theodore Harris, of Louisville, Ky., has just paid into the hands of the Financial Board of our Seminary the sum of \$60,000.00 in bonds to be applied to the endowment fund of the Seminary. The Seminary does not yet get the income from this sum, but the money is now in Seminary hands.

The meeting at Sumrall, conducted by Evangelist Bamber and his singer, Bro. Reynolds, closed last Sunday night. The bad weather and dark nights which continued through the meeting were greatly in the way of success, but after all the results were good. It lasted about ten days, and there were about 20 additions, besides great good accomplished in several other directions. They are now in the Delta at Ruleville. Evangelist Solomon and his singer, Bro. Wheeler, we learn are having a good meeting at Natchez.

The Religious Herald in its issue of May 9, says:

"Dr. McDaniel will make the Convention Sunday a 'Texas day' at the First church in Richmond. Dr. Gambrell will address the Sunday-school, Dr. Carroll will preach in the morning and Dr. Truett will preach at night. That is a fine 'bill of fare.'"

This reads like history, but alas for history! the Convention has not yet met. This is only the prophecy of a few men, and not the Convention at all. One the least incited Latin-ward is greatly tempted to exclaim: "O tempora! O mores!" Not that the men are not all right. They are possibly too much so. So much so that the Convention might need them somewhere else. But also for the Convention! that part of its rightful work is done in advance. What next!

Special for Preachers.

From Sermon, by C. H. Spurgeon.

we would have souls won we must press upon them the truths which God usually blesses. Shall I read to you the verse before my text? Here it is: "They spake unto the Greeks, preaching the Lord Jesus, and the hand of the Lord was with them." Now, if we do not preach Jesus Christ we shall not see souls saved. There are certain forms of doctrine which condemn themselves by working out their own extinction. Did you ever hear of a minister whose preaching leaned towards Unitarianism, but what the congregation sooner or later began to diminish? Though any such preachers have been men of great ability, they have not as a rule been able to keep the dead thing on its feet. You shall go into our small towns, and you will find an ancient chapel which was once an Independent, or a Presbyterian, or a Baptist chapel, but if you see the door "Unitarian," you have, as a rule, seen all that there is. There is neither church nor congregation worthy of the name; frequently the place is never opened at all, and the grass grows deep on the path to the door. Even when these little places are used you will generally find that they contain a half-dozen nobodies who think themselves everybody as to intellect and culture.

It is a religion of the utmost value to spiders, for those insects are able to spin their webs in the meeting house without fear. Who ever heard, who ever will hear of a Unitarian Whitfield, or a Socinian Moody gathering twenty thousand people to listen to a Christless gospel? It is a phenomenon which never has been seen and never will be. Men's instincts lead them to turn away from a creed which contains so much which can salace the troubled soul.

If we want souls saved we must equally avoid the modern intellectual system in all its phases. "Oh," cries somebody, "you should hear the great Mr. Bombast. It is—Oh, I cannot tell you what it is, but something very wonderful; it is an intellectual treat." Just so; but how many conversions are wrought by this wonderful display of genius? How many hearts are broken by this rhetoric? How many broken hearts are healed by philosophy? So far as I have observed, I find that God does not save souls by intellectual treats.

Certain views as to man's future are equally to be kept clear of if you would be the means of conversion. Diminish your ideas of the wrath of God and the terrors of hell, and in that proportion you will diminish the results of your work. I could not conceive of a Bunyan or a Baxter, or any other great soul winner, falling into these few notions, or if he did there would be an end to his success. Other crochets and novelties of doctrine are also to be let alone, for they are not likely to promote your object, but will most probably divert man's attention from the vital point. Dear brothers and sisters, if you want a harvest look well to your seed. Time was when gardeners threw all the little potatoes on one side for seed, and then they had bad crops; but now I have seen them pick out the very best and put them by. "We must have good seed," they say. If I had to sow my fields with wheat I would not take the tail corn. I would grudge no expense

about seed, for it would be a false economy to buy any but the very best. Go preach, teach, and instruct with the best doctrine, even that of God's word; for depend upon it, though the result is not in your hands, yet it very much depends upon what you teach. Oh, eternal and ever blessed Spirit, guide thy servants into all truth!

Next to this, if you want to win souls for Christ, feel a solemn alarm about them. You cannot make them feel if you do not feel yourself. Believe their danger, believe their helplessness, believe that only Christ can save them, and talk to them as if you meant it. The Holy Spirit will move them by first moving you. If you can rest without their being saved they will rest too; but if you are filled with an agony for them, if you cannot bear that they should be lost, you will soon find that they are uneasy too. I hope you will get into such a state that you will dream about your child or about your hearer perishing for lack of Christ, and will start up at once and begin to cry, "O God, give me converts or I die!" Then you will have converts; there is no fear about that. God does not send travail pangs to his servants without causing them to abound in spiritual children. There will be new births to God when you are agonizing for them.

But let me add, there must be much prayer. I delight to be at prayer-meetings where the brethren will not let the Lord go except he bless them, when a brother prays, choking as he speaks, tears rolling down his cheeks, as he pleads with God to have mercy on the sons of men. I am always certain that sinners are ordained to be blessed when I see saints thus compelled to plead with God for them. In your closets alone, at your family altars, be importunate, and the hand of the Lord must and will be with you. Cry aloud and spare not, plead as for your lives, and bring forth your strong arguments, for only by prevailing with God will you be enabled to prevail with men.

Ordination of Prof. Thixton.

On Saturday, April 27, 1907, the Border Springs Baptist church, Lowndes county, Miss., convened in conference for the purpose of ordaining Prof. James David Thixton, principal of Caledonia High School, to the full work of the Gospel Ministry. Bro. W. M. Reese was elected moderator of the Conference and Bro. A. L. Harrington led us in prayer.

Eld. W. A. Hewitt, pastor of the First Baptist church, Columbus, Miss., and Eld. Roy Chandler, pastor of S. E. Baptist church, Columbus, and Eld. W. M. Reese, pastor of the church at Pheba, Miss., were present, by invitation of the church, to act as a Presbytery, of which Eld. W. M. Reese was made moderator. Bro. A. L. Harrington was appointed to represent the church as spokesman.

The Presbytery being organized and ready for business, Bro. Harrington presented, on behalf of the church, Bro. James D. Thixton as a candidate for ordination. The moderator read I. Timothy 3:1-7 and Titus 1:5-9, and asked if the church regarded the candidate as possessing the qualifications required by the Scriptures read. Bro. Harrington replied for the church in the affirmative. The examination of the candidate was then conducted by Eld. W. A. Hewitt. At its conclusion, the church voted the examination satisfactory and authorized the Presbytery to proceed with the

ordination. Bro. W. A. Hewitt then preached the ordination sermon and Bro. Roy Chandler led in the ordaining prayer, which was followed by the laying on of the hands of the Presbytery. Bro. W. M. Reese then presented the Bible and delivered the charge to the candidate and also to the church. The hand of fellowship was now extended by the Presbytery and the church to Bro. and Sister Thixton, bidding them Godspeed in their great life work. The benediction was pronounced by Bro. Thixton.

W. M. Reese, Moderator,
J. M. Dodson, Church Clerk.

Note—Bro. J. D. Thixton came to our State from Missouri, about two years ago, to take charge of the High School at Caledonia. At the instance of the writer, then his pastor, he was licensed by Border Springs church in October last and has since supplied the pulpit of the church. Bro. Thixton is an intelligent, cultivated, pious Christian gentleman, a teacher of marked ability and success, and a preacher of fine promise. Sister Thixton is a model Christian woman. Under God's blessing, we confidently expect glorious results to follow their labors for the Master. May the Lord graciously bless them.

W. M. Reese.

Perseverance of the Saints.

By D. W. Bosdell.

This is a subject upon which the Apostles and early Christian writers dwelt often and with apparent delight, while it is seldom mentioned by the minister of this day. They received great comfort from meditating upon its truths and it should be a source of strength to all of God's people.

I. Negatively considered—can man fall from grace? Is it spiritually probable that the saved will fall away and be eternally lost? Is there a spiritual possibility for a person once saved to fall away and be eternally lost? I affirm that it is not and base such an affirmation upon what I conceive to be clearly enunciated Gospel principles. The Word of God is a book of principles, and not always at specific commands.

All knowledge is gained through one of two avenues, viz: Experience or the words of some one. Experience can teach us nothing here, either for or against the proposition. Experience can not prove that a person once saved was ever afterwards lost, or that a person lost had ever been saved prior to that time. So, experience can not be of service on this question. The words of man can add nothing to our knowledge. If man says he once was saved but now is lost, who can afford to believe him? Who knows but that he was deluded the day when he thought he was saved or now when he asserts he is lost. Only God knows the actual existences in the heart of man. The words of man can prove nothing or add to our knowledge upon this subject. We must go to the word of God for all we know about it and rest it all with Him. There are teachings in the New Testament based upon three principles, each of which oppose the claim that the saved man can fall from grace.

1. The saved life is eternal life. Paul in his Epistle to the Romans (chap. 21:18; 8:39) gives to the world an exposition of the divine life in man. This is Paul's idea of the saved life: "It is no longer I that live but Christ that liveth in me." Add this can be easily read out of all of his Epistles. If the saved life is a union with the

Divine then of necessity it is eternal. It is so recognized and stated everywhere in the New Testament (John 3:16-36; Rom. 6:23; John 10:28). Hence, the saved life is an eternal life.

2. The saved life is designated by the figure of a new birth (John 3:1-8). While this figure is not always used the principle of a new creation—new delivery—new life—is taught throughout the New Testament. There is no provision in nature for a second natural birth by virtue of the absence of such a provision the thought of such a thing is precluded. In grace as in nature, there is no provision for a second spiritual birth. This fact should preclude the thought of the possibility of such a thing. Still, every one who believes in falling from grace, believes that it is possible for the fallen to be saved again and that without one hint from God's word upon which to base such a belief.

3. The saved life is referred to in the New Testament as something committed to Christ against that day. 1st He is spoken of as the Good Shepherd to whom we as sheep are committed (John 10:1-8). Why will a shepherd ever lose a sheep? It is the want of care for the sheep; or, unfaithfulness to the sheep; or, inability to protect the sheep against the enemy. Neither of these charges will ever be brought against our Lord at the last day. 2nd. He is referred to as our Great High Priest and as such our surety. Not that He will make intercession for us every time we commit a sin, but He is there interceding and as such our surety (Rom. 8:34; Heb. 7:24-25; I. John 2:1). Consequently considered from a negative point of view, there appears no spiritual probability or even possibility of a redeemed soul being lost eternally.

II. There is a positive side to this question and when we consider that it becomes a consolation to all of God's people. Not going into the Old Testament for witnesses and their testimony on this question, we turn to the New Testament. We here find our Lord's own words (John 6:39; 10:28; 14:19; Rom. 5:10; Jude 24-25). Paul never wrote an Epistle that he did not state or imply this for the comfort of the Christians (I. Thess. 5:23-24; I. Cor. 1:8; Rom. 8:34). In Divine revelation the preservation of the saints seems to be connected with—

1. The stability of God's purpose. The Christian sees in the Trinity certain purposes of grace touching man—"the covenanted, certain and unchangeable purpose of the whole Godhead, both in establishing the means and securing the end of his eternal salvation." The means are equal to the ends and the ends must be the result of the means. The agents are Divine and cannot be mistaken in their views or disappointed in their purposes. "Jehovah who faintheeth not neither is weary," "is engaged by an everlasting covenant, to create, recover and preserve the souls of His people." He has foreseen all the difficulties to be encountered in the task and has provided the means to overcome them. Hence, the safety of God's people is connected with the stability of the purposes of the Trinity.

2. The efficacy of the Son's mediation. He is our mediator (I. Tim. 2:5). The efficacy of His mediation depends upon His sufficiency in reconciliation and intercession. The sufficiency of the Son to reconcile is everywhere attested in the salvation of souls. The safety of the saved depends upon His intercessions largely. Hence, Paul gives as the basis and reason for the

perseverance of the people of God (Rom. 8:34).

3. The permanence of power of the Holy Spirit's influence. He is a member of the Trinity and hence a Divine agent. He makes His power felt first by quickening from a death in sin (Rom. 5:5). After being initiated into sonship, the Holy Spirit carries on the work begun, by inspiring and controlling the saved life, by sustaining and mothering the babe in Christ (Rom. 8:12-18). Then, amid trials and troubles the Holy Spirit sustains, guides and conforms us to the image of the Son (Rom. 8:19-30). So the safety of the Christian is connected with the permanence and power of the Spirit.

4. The nature of the covenant under which believers are placed. The idea of the sanctuary and the covenant are closely united. The covenant was embodied in the sanctuary. The sanctuary was the meeting place of God and man. The mediator of the old sanctuary was the mediator of the old covenant. A new covenant implies a new sanctuary and this we have (John 14:23). The essence of a covenant is the establishment of a relationship. The new covenant means a new relationship has been established. The New Testament is replete with passages teaching the existence of such a relationship and how close, strong and enduring it has been made. God dwelling with man, commencing with him and giving strength in time of need. This is a great truth, but plainly taught and the safety of the Christian seems to be connected with this new covenant and relationship.

Now, this is indeed a great question and one full of consolation for all of God's people. Instead of it encouraging idleness, it is everywhere used by the Apostles as an inspiration and comfort and thus it should be to us. We may well close with the words of Paul to Rome: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out." Aberdeen, Miss.

Prayer.

To pray is, beyond question, one of the greatest privileges offered a Christian.

Children of God crave and seek communion and constant fellowship with their Father.

Prayer is a means of growth. Prayer is the way by which we approach the Master's table. Communing with God is feeding our souls on Heaven's food. Christian people can see and feel the need of this. The more we pray the more we recognize its vast importance.

Some people claim that it is useless to pray as God has a fixed plan and purpose and that he can not change them and remain God, even though he would.

We readily grant that God has a fixed plan and purpose. We claim this does not vitiate the privilege of prayer.

Let's look at it this way. God has many times both by precept and example taught us to pray. Mat. 6:6-13, Jho. 17. This being true prayer must be a part of his plan. Now if prayer is a part of his plan when we pray instead of asking him to change any part of his plan we are assisting him in carrying it out.

Many passages could be cited on this point but we deem the above sufficient for any candid mind.

It is a sad and deplorable fact that a great many of God's children are not avail-

ing themselves of the glorious opportunity and privilege of feeding from the laden table set before them by their blessed Lord.

May God speed the day when those whose hearts have been cleansed by the blood of Christ, will linger long at his shrine for strength and direction in this glorious work.

Some times we hear the expression, my field is so hard and I am not equal to this task, so the next best thing to do is to hunt another place and let some one else bear the burden.

Looking at the field from a human viewpoint every place is hard; but if we will look from God's standpoint all are easy.

Constant communion with the Father will make hard work easy.

The light we get through prayer will chase every shadow away from our place of labor and give us a willing mind and joyful heart.

The places that look dark and gloomy to us while standing on our feet will shine above the brightness of the sun while on our knees.

The minister who neglects to pray six days in the week will have a sad experience on the seventh.

Those who attend the house of God on Sunday and depart without feeling stronger and better fitted to meet the conflicts of life can evidently find the reason for this in the neglect of prayer.

A sermon preached by one of the weakest of God's servants is sweet to those who pray for him.

There is not anything more helpful to a pastor than to know his people are beseeching a throne of grace in his behalf.

Dear men and women of God pray for your pastor. Let him know you are speaking to God while he talks to the people.

If you have never tried it try it next Sunday. Your pastor will preach better—to you. The membership of your church will become stronger and sinners will be converted unto God.

May God impress all his people to pray.
S. W. Sproules.

A Last Prayer.

(Written by Helen Jackson ("H. H.") four days before her death.)

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work just begun.

So clear I see that things I thought
Were right or harmless were a sin,
So clear I see that I have sought,
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me,
Set me the lowliest task thou hast,
Let me, repentant, work for thee!

Lord, support me all day long of this
troublesome life, until the shadows lengthen
and the evening comes, and the busy world
is hushed, and the fever of life is over, and
my work is done. Then in thy mercy grant
me a safe lodging, and a holy rest, and
peace at the last. Amen.

News in the Circle.

Martin Ball.

The First church at Columbus, after consultation with the architect, has decided to build a \$30,000 house. It was not possible to remodel the old building satisfactorily.

The Alabama Baptist gives two pages to the pictures of the speakers to be present at the Encampment at East Lake in June. The number one recognizes our best B. P. U. workers. Most of them Alabama pastors.

The Western Recorder says: "There are Baptist churches in Washington City, with an aggregate membership of 6,644." The solons ought to feel the religious influence of such a company.

The Seminary Missionary Society, Louisville, Ky., contributed to missions during the year just gone \$1,005.63. These young teachers have their hearts in the matter.

The Martins Ford church, Georgia, has at apart Bro. W. B. James to the full work of the Gospel ministry and the Mt. Vernon church ordained Bro. J. F. Patillo to the same work.

Rev. U. S. Thomas, pastor at Jonesboro, Ark., has just closed a splendid meeting with the church at Harrisburg, same State. The church much revived and 25 added to the membership.

Rev. A. R. Love has resigned at Henderson, N. C. to accept the charge of the church at Petersburg, Va. Bro. Love has done a great work in Henderson.

In eight days there were over 1,000 professions of faith in the meeting at Petersburg, Va., conducted by Evangelist Geo. C. Cates. Business houses all close for the day meetings.

Dr. J. H. Hale is having marvelous success in his work with the First church Wilmington, N. C. 500 have joined the church during his three years' pastorate and the contributions to missions increased from \$250 to \$2,300.

Dr. J. S. Weaver, of Louisville, Ky., pastor of the Chestnut St. church 42 years, was presented with a fine golden oak table, by the General Ministers' Conference, of that city. A compliment worthily bestowed.

Rev. F. F. Gibson, Ft. Smith, Ark., recently assisted J. J. Hurt in a meeting at Conway, Ark. Forty-three united with the church by experience and baptism.

Dr. A. J. Barton, Texarkana, Ark., has been called to and accepted the First church at Aca, Texas. This is one of the most important fields in the Southern Baptist Convention.

The First Baptist church, Dallas, Texas, gave \$10,000 to missions last year. Dr. G. W. Truett is pastor. The church is arranging to spend \$60,000 in improvements on the meeting house.

A woman in Nebraska sued a saloon for \$5,000 for the death of her husband. Her claim was that whiskey killed him. She gained the suit.

Dr. B. F. Riley of Texas—a prominent Baptist minister—has been elected superintendent of the Anti-Saloon League of Texas. In that State, with 240 counties, 200 are under the control of local option.

The church at Johnson City, Tenn., is arranging to erect a \$20,000 house of worship. All modern equipments.

The walls of the church building at Winona are rapidly going up. The house is being erected on the prettiest and most accessible lot in the town.

It is stated that in Kansas there are 37 counties in which there is not a prisoner in jail. No whiskey is sold in these counties.

Dr. J. B. Gambrell, in a splendid article in The Baptist Standard, says that the average Baptist takes no stock in Easter, he believes in the meat of things and is a good judge of preaching, and when fads prevail he is in his right place. Amen!

Rev. Geo. W. Baines resigns at Alpine, Texas, to accept a position in the San Marcos Academy and will be associated with Dr. J. M. Carroll in his great educational work.

Rev. Water L. Evans has accepted the unanimous call of the church at Purcell, I. T. He is a great preacher and enters a fine field of labor.

Rev. D. B. Allen, of Kaufman, Texas, is chairman of the Committee on Athletics and games for the Texas Encampment at Palacios. Bro. Allen is a Mississippian and the doors are open for his return.

Rev. C. L. Skinner, Russellville, Ky., accepts the unanimous hearty call to the care of the church at Huntingdon, Tenn.

Rev. W. D. Hubbard, Troy, Ala., resigns the charge of the church, and accepts the call of the State Board to become State Evangelist.

Rev. C. L. Fowler, student at Newton Theological Seminary, Georgetown, Mass., accepts the call to the church at Clinton, S. C.

Evangelist W. H. Sledge, of the Home Board, has just assisted Pastor C. W. Alexander, De Ridder, La., in a good meeting. 57 added by baptism.

The city of Pine Bluff, Ark., Rev. Ross Moore pastor, has been thoroughly stirred by a gracious revival. Rev. W. L. Walker, Atlanta, Ga., did the preaching. 51 added by baptism—over 100 professions.

Rev. A. J. Frestoe, Norfolk, Va., assisted Pastor J. F. Vines in a meeting at Elizabeth, N. C., which resulted in 80 professions and the church thoroughly awakened.

A good meeting has just closed at Arcadia, Fla. Pastor B. M. Robertson was assisted by Rev. Percy G. Elsom of North Carolina. 80 joined the church.

In a meeting held in Fairmont, Va., by Evangelist J. J. Wicker, the town became so moved that the saloons closed for the day services along with other business houses. What next?

Two wonderful meetings have just closed in Richmond, Va.—One at Leight St. church, preaching by Rev. Geo. W. McDaniel, and the other at Tabernacle, Rev. W. L. Ball pastor. On Sunday at Tabernacle there were over 50 professions.

Rev. R. H. White, who has been pastor of the old historic First church, Charleston, S. C., for several years—resigns to take three churches in Virginia. The old First church, Charleston, has existed since 1682.

Rev. J. D. Hart is forced to resign at Farmville, Va., on account of failing health. He has accomplished a great work, and it is sincerely hoped that his health will soon be restored.

Dr. K. B. Tupper of Madison Ave. church, New York City, son of Dr. H. A. Tupper, who was so long Secretary of the Foreign Mission Board, administered the ordinance of baptism and delivered a wonderful sermon, returned to his study and fell from exhaustion. Now in a sanitarium. May he soon recover.

Missionary C. H. Dayton is conducting a fine meeting at Broadway, Mo. There have been 41 additions and the meeting continues with unabated interest.

Dr. John D. Jordan of Atlanta, Ga., will deliver the commencement sermon at the Georgia Normal and Industrial School, Milledgeville. We know how well it will be done.

The Georgia Baptists gave this year \$65,000 to Foreign Missions and \$30,000 for Home Missions. This puts Georgia at the head of the list.

The B. Y. P. U. of the Pendleton street church, Greenville, S. C., supports two native missionaries on the foreign field. They gave also 1000 Testaments to immigrants landing at Charleston.

Rev. A. S. Dix has resigned the pastorate of the church at Forsyth, Ga., and becomes manager of the Industrial Home, Macon.

Meridian Baptist Pastor's Conference.

By W. A. R.

First church—Pastor Shipman preached in the morning on, "The Spirit Our Helper," Rom. 8:26. Evening on "Home Religion," Luke 8:39. Seven received by letter.

41st Ave.—Pastor Swain preached at both hours. Morning on, "Unpardonable Sin," Mt. 12:27-32. At night on "Incorrigibility and Ruin." Two received by letter.

South Side—Bro. Farish preached in the morning giving an exposition of 12th ch. of Rom. Pastor Moore at night on "Isaiah's Call." Isa. 6.

15th Ave.—Pastor Hailey preached on "Christian Assurance," I. Jno. 5:13 and "Some thoughts on Baptism." The meeting closed, 25 having been baptized and 5 received by letter. Foreign Mission collection \$117.

Highland—Pastor Roper preached on God's Delays in Executing His Threats. 2 Peter 3:9. At night on first Psalm.

Immanuel—Bro. Hackett supplied in the morning on the "Organized Church," I. Tim. 3:14-15. A deacon was then ordained.

7th Ave.—Pastor Newton is conducting a meeting, but no report.

"The Evolution of Modern Missions; or the Reward of His Suffering."

By W. Alex. Jordan.

No. 1.

Text: "If we suffer we shall also reign with him," 2 Tim. 2:12.

1. Christ suffered the just for the unjust. What He endured for us may be summarized thus: Mental Agony, Physical and Spiritual Death. Ours was a spiritual death; His must not be less, if we are to have spiritual life. Death is not annihilation, but separation. We were utterly separated from God. If Jesus had the power to die, He had the power to die as He chose. He chose spiritual death—temporary separation from His Father—that he might reach us. "My God why hast thou forsaken me," was his cry. This temporary separation was equivalent to our ultimate separation from God which wholly satisfied every demand of the law. Then God could be just and justify the ungodly who believed on His Son.

If Jesus thus suffered for the unjust, Himself being just, we should suffer for the just, ourselves being unjust. If He has done so much for us, what should we not do for Him? We should therefore,

2. Attempts Great Things for Him, who has done great things for us.

If our effort in missions is to be commensurate with the greatness of the task, our conceptions must be quickened by the Master's assertion that "the field is the world;" and our souls must be enlarged by the fact that "God so loved the world as to give His son to save it;" and our consciences must be awakened by our Master's call to duty when He says "Go into all the world with the Gospel." The world is the field; Jesus died for the world; we are to go into all this world and tell about Jesus.

Preach the Gospel to every creature—what a task. If the whole race were to form a single column one foot and a half to the individual, it would be 400,000 miles in length, or 16 times around the globe. If this same column should begin a line of march, marching 12 hours per day, including Sunday, it would take it 50 years to pass a single point.

This generation must preach the Gospel to this generation, if it ever hears it, for neither the one that is past, nor the one to come, can do it.

3. Modern Missions in the Light of Facts.

Modern missions is the great awakening or revival of aggressive Christianity, after the reformation, led by William Carey. The term "Modern Missions" may mislead. The church has been missionary from its organization, if not in fact, in spirit. The first command was to "go to the lost sheep of the house of Israel." Paul and Barnabas, when they had preached to the Jews who judged themselves unworthy of everlasting life, turned to the Gentiles. When Jesus was about to ascend to the Father he gave the enlarged commission "go into all the world." This was done by the early churches. The Gospel was preached in every province of the Roman Empire, the then known world. To determine the force of the phrase "Modern Missions" let us do a little historical tracing. Soon after the Apostles died and the church was launched on its world-wide mission, a series of Pagan persecutions began which put the churches of Christ to the defensive. Cardinal Gibbons claims these persecutions

were against the Catholic church. "On page 73, in "Faith of our Fathers," he says: "From the day of Pentecost till the victory of Constantine the Great, over Maxentius, embracing a period of about 280 years, the church underwent a series of the persecutions unparalleled for atrocity in the annals of history." However true the historical statement contained here, it is wholly gratuitous for the learned Cardinal to claim such persecution against the Catholic church which had no existence in fact up to this time. Continuing he says: "And yet pagan Rome, before whose standard the mightiest nations quailed, was unable to crush the infant church or arrest her progress. In a short time we find the colossal Empire going to pieces and the Head of the Catholic church dispensing laws to Christendom, etc."

Now a true church, in process of time, can, by a change of members, change of officers, and change of laws, cease to be a true church, and thus become apostate. But after she has thus apostatized, she is not a church of Christ. She may still claim to act by His authority, she may deny that she is a rebel, and she may claim that the king has no other faithful subjects but herself, still this does not legalize her acts or claims. This the Roman Catholic church claims, but it is a false claim. For several centuries after Christ the churches were true to the apostolic examples, but later they departed, in the main, from the faith; and yet Catholics, who originated in the departure or apostasy, lay claim to everything clear back to Peter. It is true this departure of the early churches from Apostolic teaching was gradual, and we know also that many churches refused to submit; and there were many individuals, under various names and in various places, who bitterly protested against departure and usurpation. That this opposition was endeavoring to maintain purity in the early churches, and the practices of the Apostolic teaching is very clear; and yet, Catholics call it heresy and schism. Cardinal Gibbons says: "The church has been constantly engaged in double warfare, one foreign, the other domestic. In foreign war against Paganism and infidelity; in civil strife against heresy and schism, fomented by her own rebellious children."

Your brother,
B. G. Lowrey.

One of the most intelligent Baptists in Mississippi said this: "I got to the Encampment last year for only about half the time, but it was worth twice as much as any Southern Baptist Convention I ever attended. At the Conventions we hear leading brethren talk on important questions; but it is generally done in limited time and on short notice. There I heard some of the very strongest men in our denomination with full time to deliver their very best thought on subjects to which they had given close study."

Instinctively and inherently, we are inclined to cheer the one who comes out ahead. It occurs to us that there would be no harm done, to yield now to this feeling.

Texas is the banner State in the amount given to Home Missions—\$58,283.06—and the banner State in the amount given to Home and Foreign Missions combined—\$95,395.06. Georgia led all the States in the amount contributed to Foreign Missions \$95,142.82. Texas only has the advantage of \$252.24 on the two. It may be, however, that other States not giving half as much as these in actual amount, did as well or possibly better in proportion to resources.

To Preachers—Especially Country Preachers

Dear Brother—With every Baptist preacher in Mississippi, I want a word about our B. Y. P. U. Encampment and Bible Conference, which will be in session at Blue Mountain June 25th to July 4th—the Lord willing.

Last year our meeting was from July 31 to August 9. A number of preachers came and went away feeling that the increased power for usefulness which they got was worth many times the trip. Many of our preachers failed to come, however, because the meeting was just in the time of the summer soul-winning campaign. Especially was this true with country pastors. Now for this year, in order to help the country pastors, we have set the date a month earlier and made it include a fifth Sunday.

Here are some of the attractions:

1. Every day, some discussion and actual demonstration along the various lines of B. Y. P. U. work—and study courses. Work conducted by such efficient workers as W. M. Whittington of Greenwood, Clinton Thompson of Osyka, Miss Mary Mayo

of Columbus, Miss Jennie Spaulding of Florida, Dr. T. B. Ray of our Foreign Mission Board.

2. A series of addresses and lessons on Sunday School work and methods, by such men as J. B. Gambrell of Texas, T. T. Eaton of Louisville, Ky., Joshua Gravett of Denver, Colorado; J. H. Dew, State evangelist of Missouri; President Montague of Howard College, Ala.; President Jameson of Mercer University, Ga.; President W. T. Lowrey of Mississippi College, Dr. E. C. Dargun of Southern Baptist Theological Seminary, etc.

3. A series of addresses along lines of Bible doctrine and soul-winning work, by such men as J. B. Gambrell of Texas, T. T. Eaton of Louisville, Ky., Joshua Gravett of Denver, Colorado; J. H. Dew, State evangelist of Missouri; President Montague of Howard College, Ala.; President Jameson of Mercer University, Ga.; President W. T. Lowrey of Mississippi College, Dr. E. C. Dargun of Southern Baptist Theological Seminary, etc.

4. Devotional service twice a day led by men of intellectual and spiritual power.

5. The afternoons spent in rest and recreation, which will give you a fine chance to "digest" what you eat and what you hear; also an opportunity to mingle with your brethren and friends, and broaden your acquaintance and "fellowship."

6. The keynote of the meeting will be soul-winning and it will ring with evangelism from beginning to end. Is your heart burning within you with a desire to win souls to Christ? I profoundly believe that you could scarcely adopt a plan that would increase your power in that line more than to attend this meeting just at the opening of the summer soul-winning campaigns.

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The South Wind and Other Sermons. 12mo, 286 pages. Price, \$1.25 net; postage, 10 cents.

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WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian;
Mrs. W. R. Woods, Secretary, Meridian.

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine,

It shall serve thee and thy brother;
Is thy burden hard and heavy?
Do thy steps drag heavily?

Help to bear thy brother's burden;
God will hear both it and thee.

—Elizabeth Charles.

When your own burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God there is still open to you this sacred possibility, to show God; for it is the love and kindness of human hearts through which the Divine reality comes home to men, whether they name it or not. Let this thought, then stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.—George S. Meimand.

Beginning on Thursday April 28th, there will be a great missionary conference held at Shanghai, China, celebrating one hundred years of Protestant missions in that country. Seventy-one missionary organizations will be represented.

Our Foreign Mission Board sends as its representative Rev. W. Y. Quisenberry, who sailed from San Francisco March 8th. Dr. Hunter Corbett, for forty years a missionary to China, after a brief stay in this country, has gone back to be present at the great meeting. Writing for the Sunday School Times, a valuable article in "The Awakening and Call of China," he says in part:

What kind of Christians do they make? What is the result of mission work? In the last six years, since the Boxer uprising, 50,000 new converts have been added to the Christian church in China, more than in the first sixty years of missionary work in that land. At the same rate of increase, another fifty years will give us millions of converts in China. But God does not work by man's arithmetic. I feel that if God's people of every name, in this land and in every Christian land, are obedient to the command of the Saviour to go forth and preach the word of God to every creature, by the blessing of God in fifty years that land, and every land, may be won for Christ.

During the Boxer uprising one hundred and eighty-eight missionaries, including their families and children, were martyrs to the

truth, and thirty or forty thousand native Christians, men and women. Many of these native Christians might have escaped with their lives if they had simply said: "We will give up Christianity and have nothing more to do with it." But no, they said to the furious mob: "Yes, we are Christians; we love Jesus more than we love life and all besides." They committed their souls to Jesus' care, they sang his praises, and they suffered themselves to be literally hacked in pieces, to be speared, to be beheaded, to be burned at the stake. Do you want any stronger evidence than that? Could we have done better than that? A nation and a people that will produce such heroes—not one or two, but thousands and thousands—surely there is a great future for such a people! Has God spared that nation all these centuries without some great purpose to accomplish? And now shall we be neglectful of the opportunity before us? A million or two of dollars now invested there in educational work, in helping to train the teachers, will be money invested that will bear an abundant interest.

In 1807 the London Missionary Society sent out Rev. Robert Morrison, who located at Canton, China, just one hundred years ago. In the great gathering at Shanghai, commemorating this event, all Christian denominations will take part.

Who is there that has ever had this terrible disease that would not give anything they possessed to be cured? Imperial Remedy Co., Houston Texas, will send a sample free to any sufferer writing for it.

ECZEMA CAN BE CURED

Who is there that has ever had this terrible disease that would not give anything they possessed to be cured? Imperial Remedy Co., Houston Texas, will send a sample free to any sufferer writing for it.

Mrs. Eddy's Many Titles.

Ben Cox.

Mark Twain in his unique book on Christian Science refers to Mrs. Eddy's many titles as follows:

"She is the Massachusetts Metaphysical College; Pastor Emeritus; President; Board of Directors; Board of Education; Board of Lectureships; Future Board of Trustees; Proprietor of the Publishing House and Periodicals; Treasurer; Clerk; Proprietor of the Teachers; Proprietor of the Lecturers; Proprietor of the Missionaries; Proprietor of the Readers; Dictator of the Services; Sole Voice of the Pulpit; Proprietor of the Sanhedrin; Sole Proprietor of the Creed (copyrighted); Indisputable Autoer of the Branch Churches; Sole Thinker for the First Church (and the others); Sole and Infallible Expounder of Doctrine, in life and in death; Sole Permissible Discoverer; Denouncer, Judge and Executioner of Ostensible Hypnotists; Fifty-Handed God of Excommunication, with a thun-

derbolt in every hand; Appointer and Installer of the Pastor of all the Churches—the Perpetual Pastor—Universal, 'Science and Health,' 'the Comforter.'"—Ex.

Argo Red Salmon is cheaper than beefsteak at 10 cts. per pound, because it contains more nourishment.

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DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

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The Timber Supply.

Every person in the United States is using over six times as much wood as he would use if he were in Europe. The country as a whole consumes every year between three and four times more wood than all of the forests of the United States grow in the meantime. The average acre of forest lays up a store of only 10 cubic feet annually, whereas it ought to be laying up at least 30 cubic feet in order to furnish the products taken out of it. Since 1880 more than 700,000,000,000 feet of timber have been cut for lumber alone, including 80,000,000,000 feet of coniferous timber in excess of the total coniferous stumpage estimate of the Census in 1880.

These are some of the remarkable statements made in Circular 97 of the Forest Service, which deals with the timber supply of the United States and reviews the stumpage estimates made by all the important authorities. A study of the circular must lead directly to the conclusion that the rate at which forest products in the United States have been and are being consumed is far too lavish, and that only one result can follow unless steps are promptly taken to prevent waste in use and to increase the growth rate of every acre of forest in the United States. This result is a timber famine. This country is today in the same position with regard to forest resources as was Germany 150 years ago. During this period of 150 years such German States as Saxony and Prussia, particularly the latter, have applied a policy of government control and regulation which has immensely increased the productivity of their forests. The same policy will achieve even better results in the United States because we have the advantage of all the lessons which Europe has learned and paid for in the course of a century of theory and practice.

Lest it might be assumed that the rapid and gaining depletion of American forest resources is sufficiently accounted for by the increase of population, it is pointed out in the circular that the increase in population since 1880 is barely more than half the increase in lumber cut in the same period. Two areas supplying timber have already reached and passed their maximum production—the Northeastern States in 1870 and the Lake States in 1890. Today the Southern States which cut yellow pine amounting to one-third the total annual lumber cut of the country, are undoubtedly near their maximum. The Pacific States will soon take the ascendancy. The State of Washington within a few years has come to the front and now ranks first of all individual States in volume of cut.

At present but one-fifth of the total forest area of the United States is embraced in National Forests. The remaining four-fifths have already passed or are most likely to pass into private hands. The average age of the trees felled for lumber this year is not less than 150 years. In other words, if he is to secure a second crop of trees of the same size, the lumberman or private forest owner must wait, say, at least one hundred years for the second crop to grow. As a rule, such long-time investments as this waiting would involve do not commend themselves to business men who are accustomed to quick returns. But the States and the Nation can look much farther ahead. The larger, then, the area of National and State control over woodlands, the greater is the likelihood that the forests of the country will be kept permanently productive.

Kingman Stalk Cutter is made to cut stalks and is the best. Brown Bros.

A Startling Decision.

Judge Artman, of Indiana, has rendered a decision declaring that a State has no lawful right to license saloons. He says:

"Whatever contravenes the law for self-preservation, by being destructive of the good order, the safety, the peace, the health, the morals or the welfare of the people, is unlawful. What is wrong cannot be lawful; whatever is right is legitimate and lawful. In view of holdings, based as they certainly are upon good reason and common sense, it must be held that the State cannot, under the guise of a license, delegate to the saloon business a legal existence, because to sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poorhouses, insane asylums, jails and penitentiaries and the right to furnish subjects for the hangman's gallows. With due appreciation of the responsibilities of the occasion, conscious of my obligations, under oath to Almighty God and to my fellow man, I cannot, by a judgment of this court, authorize the granting of a saloon license."

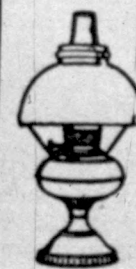
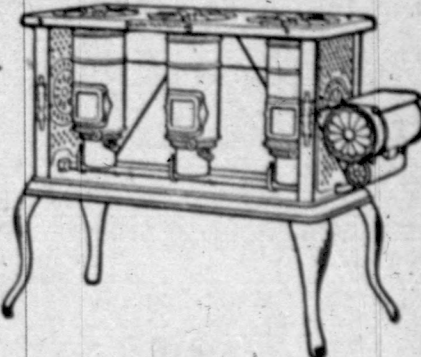
In a Pinch, use ALLEN'S FOOT-EASE. A powder for tired, aching feet. All Druggists, 25c.

Song book wisdom is possessed by all more or less. Three representative publications by H. N. Lincoln, the leading song book man, are Songland Melodies, 520 songs, fifty cents a copy; All in All Songs for Revivals, twenty cents a copy; Young Folks Songster, (1907) for S. S. and B. Y. P. U. Twenty cents a copy. We suggest that all who are interested in this important matter, write the publishers.

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Because it's clean.
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Because it saves time.
Because it gives best cooking results.
Because its flame can be regulated instantly.
Because it will not overheat your kitchen.
Because it is better than the coal or wood stove.
Because it is the perfected oil stove.
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truth, and thirty or forty thousand native Christians, men and women. Many of these native Christians might have escaped with their lives if they had simply said: "We will give up Christianity and have nothing more to do with it." But no, they said to the furious mob: "Yes, we are Christians; we love Jesus more than we love life and all besides." They committed their souls to Jesus' care, they sang his praises, and they suffered themselves to be literally hacked in pieces, to be speared, to be beheaded, to be burned at the stake. Do you want any stronger evidence than that? Could we have done better than that? A nation and a people that will produce such heroes—not one or two, but thousands and thousands—surely there is a great future for such a people! Has God spared that nation all these centuries without some great purpose to accomplish? And now shall we be neglectful of the opportunity before us? A million or two of dollars now invested there in educational work, in helping to train the teachers, will be money invested that will bear an abundant interest.

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If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

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The Timber Supply.

Every person in the United States is using over six times as much wood as he would use if he were in Europe. The country as a whole consumes every year between three and four times more wood than all of the forests of the United States grow in the meantime. The average acre of forest lays up a store of only 10 cubic feet annually, whereas it ought to be laying up at least 30 cubic feet in order to furnish the products taken out of it. Since 1880 more than 700,000,000,000 feet of timber have been cut for lumber alone, including 80,000,000,000 feet of coniferous timber in excess of the total coniferous stumpage estimate of the Census in 1880.

These are some of the remarkable statements made in Circular 97 of the Forest Service, which deals with the timber supply of the United States and reviews the stumpage estimates made by all the important authorities. A study of the circular must lead directly to the conclusion that the rate at which forest products in the United States have been and are being consumed is far too lavish, and that only one result can follow unless steps are promptly taken to prevent waste in use and to increase the growth rate of every acre of forest in the United States. This result is a timber famine. This country is today in the same position with regard to forest resources as was Germany 150 years ago. During this period of 150 years such German States as Saxony and Prussia, particularly the latter, have applied a policy of government control and regulation which has immensely increased the productivity of their forests. The same policy will achieve even better results in the United States because we have the advantage of all the lessons which Europe has learned and paid for in the course of a century of theory and practice.

Let it might be assumed that the rapid and gaining depletion of American forest resources is sufficiently accounted for by the increase of population, it is pointed out in the circular that the increase in population since 1880 is barely more than half the increase in lumber cut in the same period. Two areas supplying timber have already reached and passed their maximum production—the Northeastern States in 1870 and the Lake States in 1890. Today the Southern States which cut yellow pine amounting to one-third the total annual lumber cut of the country, are undoubtedly near their maximum. The Pacific States will soon take the ascendancy. The State of Washington within a few years has come to the front and now ranks first of all individual States in volume of cut.

At present but one-fifth of the total forest area of the United States is embraced in National Forests. The remaining four-fifths have already passed or are most likely to pass into private hands. The average age of the trees felled for lumber this year is not less than 150 years. In other words, if he is to secure a second crop of trees of the same size, the lumberman or private forest owner must wait, say, at least one hundred years for the second crop to grow. As a rule, such long-time investments as this waiting would involve do not commend themselves to business men who are accustomed to quick returns. But the States and the Nation can look much farther ahead. The larger, then, the area of National and State control over woodlands, the greater is the likelihood that the forests of the country will be kept permanently productive.

Kingman Stalk Cutter is made to cut stalks and is the best. Brown Bros.

A Startling Decision.

Judge Artman, of Indiana, has rendered a decision declaring that a State has no lawful right to license saloons. He says:

"Whatever contravenes the law for self-preservation, by being destructive of the good order, the safety, the peace, the health, the morals or the welfare of the people, is unlawful. What is wrong cannot be lawful; whatever is right is legitimate and lawful. In view of holdings, based as they certainly are upon good reason and common sense, it must be held that the State cannot, under the guise of a license, delegate to the saloon business a legal existence, because to sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poorhouses, insane asylums, jails and penitentiaries and the right to furnish subjects for the hangman's gallows. With due appreciation of the responsibilities of the occasion, conscious of my obligations, under oath to Almighty God and to my fellow man, I cannot, by a judgment of this court, authorize the granting of a saloon license."

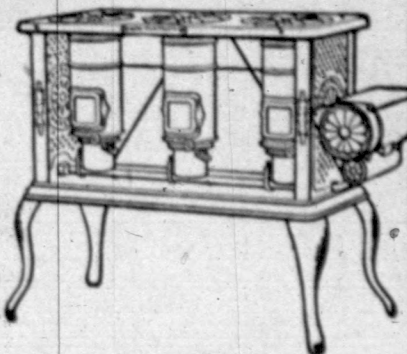
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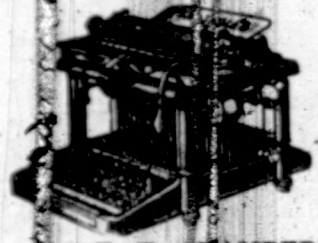
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rounds, will please correspond with
them.

The Home.

Not for Long

Weep not over crosses—
Sorrow's not for long;
Never heed your losses;
Life's a battle song!

March in England.

The cock is crowing,
The stream is flowing,
The small birds twitter,
The lake doth glitter,
The green field sleeps in the sun;
The oldest and youngest
Are at work with the strong-

est;
The cattle are grazing,
Their heads never raising;
There are forty feeding like one!

Like an army defeated
The snow hath retreated,
And now doth fare ill,
On top of the hill;

The plough-boy is whooping-anon;
There's joy in the mountains;
There's life in the fountains;
Small clouds are sailing,
Blue sky prevailing;

The rain is over and gone!
—Wordsworth.

THREE OF THEM.

By Laura E. Richards.

Sing a song of Christmas,
Stockings in a row—
Jimmy, John and 'Lizabeth
On the tippy-toe.
Lollipops and playthings,
Horns with merry din,
Isn't that a jolly way
To welcome Christmas in?

Sing a song of Christmas,
Snowballs in the yard.
Jimmy, John and 'Lizabeth
Fighting very hard.
Flound'ring in the fortress,
Rushing to the shock,
Isn't that a pretty way
To treat a Christmas frock?

Sing a song of Christmas,
Turkey on a platter.
Jimmy, John and 'Lizabeth
Never saw a fatter.
Cranberry and apple-sauce,
Three kinds of pie at least,
Isn't that a pretty way
To keep our Christmas feast?

Sing a song of Christmas,
In three little beds
Jimmy, John and 'Lizabeth
Laying down their heads.
Golden gleams, happy dreams,
Slumber calm and deep,
Isn't that a pretty way
To take our Christmas sleep?

Ten Golden Rules.

Never put off until tomorrow
what you can do today.

Never trouble another for what
you can do yourself.

Never spend money before you
have earned it.

Never buy what you don't

want because it is cheap.

Pride costs more than hunger,
thirst and cold.

We seldom repent of having
eaten too little.

Nothing is troublesome that
we do willingly.

How much pain the evils have
cost us that have never happened.

Take things always by the
smooth handle.

When angry, count ten before
you speak; if very angry, count
a hundred.

The Right Word.

A small, frail-looking woman,
followed by two young men of
more robust fiber, although closely
resembling her, hurried up to a
gatekeeper in the Grand-Central
Station.

"Does the train from Gresham
come in here?" she asked, anx-

iously.
When the right gate was found
there were still thirty minutes to
spare.

"Better go inside, Letty, and
rest," suggested one of the broth-

ers.
But Letty would not leave the
gate. Her two brothers looked
significantly at each other, and
let her have her way. They took
turns in carrying the baby up
and down.

Long before the train came the
conversation revealed the situa-
tion. They were here to meet
Letty's husband, who six months
ago had gone away because of
supposed irreconcilable differ-
ences between himself and his wife.
But the relations on both sides
had arranged a peace. He was
returning—the broken home was
restored.

"It was Jim's fault in the be-
ginning," repeated the little
woman, after asking her brother again
to look at his watch. She was
becoming more and more nerv-

ous.
It was easy to guess at the
differences that had undermined
this home. Excellent qualities
were revealed in the young wife's
face. Although of a nervous tem-
perament, she was no shrew. But,
evidently, she had a habit of im-
parting "pieces of her mind!"
She was capable of love, but one
of those who stiekle for a
"point," while deeper conse-
quences go unnoticed. Had the
sad months past taught her the
larger wisdom of life?

"It was Jim's fault at first—I
stand just as firm as ever," she
repeated, the tears in her eyes
contrasting curiously with her
words. "But for baby's sake I'll
try it."

She must make her brothers
understand that consenting to
live again with Jim did not in-
volve yielding her original point!
"I shall tell him so—the first
thing!"

The brothers looked into each
other's eyes doubtfully. Would
there be a scene?

To make Ice Cream in 10 min-
utes for 1 cent a plate. Stir
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Into a quart of milk and freeze, without
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Ar. Hattiesburg 10:35 a. m. - 7:25 p. m.
Ar. Jackson 2:05 p. m. - 10:50 p. m.
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ly learned at home. Write for
booklet. Southern Optical College,
Dallas, Texas.

To the brother's relief, the
train finally came. One held the
baby, leaving Letty free—to tell
Jim!

In the long line of passengers
moving toward the gate a big
fellow loomed up whose blue eyes
searched vaguely. Suddenly he
made a rush forward.

The little woman's face light-
ed up and grew beautiful; then
she remembered herself and set
her face in order. There was that
point to be made first.

Jim, big and awkward and gen-
tle, kissed the baby first—perhaps
he too, was giving Letty her op-
portunity.

She went close to him; her head
just reached his chest. The
words seemed to stick.

Jim awkwardly patted her
shoulder.

"Letty," he said, at last, his
voice faltering over the last word,
"let's go—home."

And then they all marched
away together—the little woman
an face beautiful now with the
light which stayed. She had let
the "point" go. Through the
awkwardness of Jim, big and
blundering and kind, had worked
a great wisdom—only four words,
but the last one that word laden
with the magic of the ages!

The Gift of Healing.

A physician who had attend-
ed a sick woman, the wife of an
immigrant, through an illness
that lasted from December into
January, in due time sent a bill.
Some months later the husband
came into the doctor's office.

"Mr. Doctor," he said, "dat
bill you zent, he's all right; but
vome of dem visits you makes
mein wife you makes him on
Gristmas day. You should make
me a present of dat visit."

The doctor says that the re-
quest was so original, so different
from the more usual ways of ask-
ing for a discount, that he did
make the man a present of the
Christmas visit.

At first it seemed to him that
that visit should have been
charged for at double rates, for
it had taken him away from his
Christmas turkey. But the doc-
tor enjoyed the joke, and made
good use of it.

On every Christmas day since
when he has been called to a
poor patient, he has told the
story of the Christmas-present
visit. Thus he has brought a
laugh into the sick-room. Then
he goes on to explain that the
visit he is now making is to be
a Christmas present, too. So the
doctor has enjoyed his holiday
even when he missed his Christ-
mas dinner.

Kingman cotton planter is the
best on the market. We refer
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"Punctuality in Future Meet-ings."

The heavens declare the glory
of God; and the firmament show-
eth his handiwork.

Day unto day, uttereth speech,
and night unto night showeth
knowledge.

We have but to look about us
upon the glories of this universe
to be convinced of the greatness
of the creator. From the massive
structure of the giant oak to the
delicately tinted petals of the
smallest of the animal kingdom
touch of a divine hand. From the
smallest of the annual kingdom
to the greatest in size and
strength, so perfect in form and
each so well fitted to its sphere
of existence, declare their all-
wise and all-knowing creator.

The beauty of the solar system
with its millions of stars, moons,
suns and planets revolving each
in its own position around the
freat sun, the source of heat and
light, gives us some idea of a
perfection of systems issuing
from a perfect creator.

When we from time to time
witness the phenomena of nature
and realizing their origin we are
made to exclaim, great is God
the creator of all these wonders.

A question comes to us: What
was God's purpose creating all
these things?

The account given in Genesis
of the creation shows us that man
was the last and highest form of
God's work. He was created in
the image of God and was placed
at the head of creation. He was
to subdue the earth and have do-
minion over all living creatures.
So God's purpose in creation was
fulfilled and reached its perfec-
tion in mankind as the ruler and
enjoyer of His finished handi-
work. What a beautiful life of
purity and innocence when God
walked and talked with man!

But, alas, sin entered this perfect
life and the generations ever af-
terwards inherited sinful natures.
And in time man became so wick-
ed and so low in the degradation
of sin that God repented having
made man. So heedless were
they of the warnings of the one
faithful man who lived true to
God in the midst of all this sin
that God actually sent a flood
to destroy them and not a one
was left of all the wicked. But
God made a promise to Noah and

FORTY-SEVENTH ANNUAL STATEMENT

OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mort- gages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Lia- bilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends) 1,631,413.00
Cash in Banks and Trust Companies .. 293,545.75	Reserve to provide for all other Con- tingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did
pass through the 'Investigation' with
FLYING COLORS"

so spoke the chairman of the so called Armstrong Legis-
lative Insurance Investigating Committee on the floor
of the New York Senate Chamber.

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think the manufacturers have rightly called it "WONDERFUL."

(Signed)

JOHN L. JOHNSON.

For prices, address,

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his descendants, that so long as the earth stood, he would not again send a flood, and that seed-time and harvest, and cold and heat, and summer and winter should not cease. God's mercy caused him to be lenient to man, the sinful transgressor of His holy laws.

When man transgressed the law of God, God even then in His mercy extended to him a plan by which he might escape the deserved penalty, eternal punishment, and inherit a life of perfection, and to the glory of God throughout the countless years of eternity. This promised plan was fulfilled when God sent his only begotten son into this world to bear the sins of men and to suffer and die for them. Man, by accepting this Saviour, this greatest sacrifice the world has ever known or ever will know, has his sins blotted out and God becomes his Father and Jesus Christ his joint-heir in the work to come. And when this life ends he is carried to that New Jerusalem of which John tells us in the 21st chapter of Revelation. The city whose streets are of gold, walls of jasper, and gates of pearl. A city of whose beauty we cannot begin to conceive. A city where God reigns in his glory with the Lamb that was slain.

So we see God first gave man a blessed state of existence and, man having fallen, God still in his mercy gives him a plan by which he can obtain salvation. How readily we should accept this plan and then make each day a continual thanksgiving to him who is so merciful. How we should love him, trust him, and obey him. Obedience to his divine commands should be our pleasure and we should eagerly and willingly grasp every opportunity for proving to the world that we are children of this great

and merciful King, the most high God.

Our influence for good is reduced to the minimum if we allow ourselves to be drawn into worldly and temporal affairs to such an extent that the advancement of God's kingdom on earth becomes of minor importance. The world judges Christians by their lives and the manner in which they treat the work of the God whom they serve. If they find us diligent and ceaseless in our efforts, they are influenced to learn of this Christ and why we are so diligent in work, praise, and love for him. On the other hand if they see us negligent and living the life of the world seemingly they only laugh our faith to scorn. We should be careful then which way our influence leads.

We should ever bear in mind that all we enjoy comes from God and we should give him the praise. It is only fit that our best services should be offered to the God who has given us so much to be thankful for.

This Sunday School Convention is one form of the work of God's people in the advancement of the cause of Christ. How much we should all strive to give our best efforts in this work, from a sense of love as well as duty.

Then let us to the work with renewed strength and energy remembering that one day we shall stand around the great white throne of God and there throughout the ceaseless ages of eternity sing the praises of the Lamb that was slain for the redemption of sinful man.

Clara D. Reeves.

McComb, Miss.

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CLINTON, MISS.

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, MAY 23, 1907.

NEW SERIES VOL. IX, NO. 21.

THE SOUTHERN BAPTIST CONVENTION.

Richmond, Va., May 16, 1907.

With cordiality unsurpassed, Richmond received the hosts in attendance at the fifty-seventh session of the Southern Baptist convention, and each delegate has accepted the unwritten invitation "Make yourself at home."

Within the city's gates today is gathered the greatest convention of the denomination ever assembled in the South, and it is safe to say that not less than 10,000 devout followers of Baptist faith will put forth their best efforts to make the session of the convention here the most memorable in the history of the Southern Baptist denomination.

The purpose of the convention is to carry into effect the benevolent intentions of its constituents in organizing a plan for combining and directing the energies of the entire denomination in the South in one great effort for the propagation of the gospel.

The convention, in carrying out its purpose, simply works for the good of the whole church. It makes no laws, each church being treated as a sovereign body which makes laws for its own government.

Not less than 3,000 persons will assemble in the city auditorium at Linden and Cary streets, tonight, where the opening session of the convention will be held at 8:15 o'clock, when Mayor McCarthy will welcome the multitude, and will extend to them the hospitality of the capital of the Old Dominion.

Immediately following the preliminary address, the work of organization was taken up, and a committee appointed to arrange the future program of the convention which will not adjourn until Monday afternoon.

After the business of tonight's meeting was over, the annual sermon was preached by the Rev. A. J. Dickinson, of Birmingham, Ala.

Educational Conference.

The Southern Baptist Educational conference opened last night at 8:15 o'clock in Grace street Baptist church, with a brilliant address by Dr. W. H. P. Faunce, president of Brown University, Providence, R. I., and continued its sessions this morning.

A large congregation, crowding the main floor and galleries, gave close attention and at the conclusion of the address many of the ministers and delegates congratulated their Northern co-worker upon his effort.

Dr. Faunce had chosen for his subject "The True Education of Men and Women," and his was a plea for the broadest culture.

The discourse consumed about an hour's time, and in conclusion the distinguished divine and educator, expressed regret that he could not remain with his Southern brethren, and further said that he was proud to have been with them. He complimented the Southern Baptists and added that even

now, in Washington, such a gathering of Northern Baptists was in session.

At the conclusion of the address the congregation stood and sang "Onward Christian Soldier," after which the benediction was pronounced and the meeting adjourned.

The trustees of the Southern Baptist Theological Seminary, Louisville, Ky., convened at ten o'clock this morning in Grove Avenue Baptist church. The proceedings were begun when Joshua Levering, of Baltimore, called the body to order. The old officers were re-elected.

The first business transacted was the presentation of the resignation of the Rev. E. C. Dargan, now a professor in the seminary, who has accepted the pastorate of the First Baptist church, Macon, Ga., the same to become effective the first of June.

Much of the business transacted was of a routine nature, such as receiving reports and hearing from committees. The board was in session several hours.

Richmond, Va., May 17.

Delegates in attendance at the Southern Baptist convention assembled in the city auditorium this morning at 9:30 o'clock, when the second session was called to order promptly by H. R. Pollard, first vice-president of the body, acting chairman.

Mr. Pollard, in a few well chosen remarks, introduced the Rev. Lewis J. Sanger, of California, who spoke briefly along the lines of general mission work, and immediately thereafter reports of the various boards were read by their respective secretaries.

The Rev. R. J. Willingham, corresponding secretary of the foreign mission board, read abstracts from its sixty-second annual report.

The report contains 106 closely typewritten pages, and is the most exhaustive ever published in the interest of foreign missions by the Southern Baptist Convention. Within the past twenty years the contributions to foreign missions has increased from \$87,830 in the report of 1887 to \$403,111.54 in 1907.

Abstracts from the report of the Sunday-school and Bible board were read by Dr. J. M. Frost, corresponding secretary, of Nashville, and showed the remarkable advances which have been made in Baptist Sunday-schools in the South since the first report was published sixteen years ago.

The report contains twenty pages, and shows that there has been an advance of \$14,970.66 in the receipts of this year over those of last, and that the amount actually collected during the past year aggregates \$161,439.08. In 1892 the total collections reported by the Sunday-school board was \$4,081.63.

Abstracts from the sixty-second report of the home mission board, read by Dr. B. D. Gray, corresponding secretary, of Atlanta, shows that the work of the current year was projected on a basis of nearly fifty

per cent. increase, and that the increase in contributions to home missions has been \$52,929.32 in the past year. The total receipts for the year 1906-1907 as set forth in the report are \$231,834.03.

Mr. Ellyson, of Virginia, came forward at the close of the reading of the reports, and asked that the Rev. Goode, colored, president of the Virginia Baptist Association, be heard in the interests of that institution.

Rev. Goode was permitted to take the floor, and in a five-minute talk thanked the members of the convention for the interest they had taken in the colored Baptists in the South, and stated that his race would co-operate with the white brethren in carrying the Gospel into all lands.

Dr. Hawthorne.

Chairman Pollard then asked that the congregation join in singing the hymn "Praise God From Whom All Blessings Flow," and this was followed by a solo, "The Ninety and Nine," sung by Captain Frank W. Cunningham, whose rich, clear voice could be plainly heard throughout the entire building.

"I want to introduce a man who was appointed to address this convention at the Chattanooga convention last year," said Chairman Pollard, resuming his feet. "A man who needs no introduction, but is known to you all as the Rev. J. B. Hawthorne, the peerless preacher of America."

Before Dr. Hawthorne took the floor a few minutes were taken up in allowing persons in the rear of the house to move into the unoccupied seats which had been reserved for the convention delegates.

"I am weak and feeble," said Dr. Hawthorne in starting, "I have been spared by the grace of God to address this body, and while I came here this morning with fear and trembling, I feel stronger now and will do my best to make myself heard."

Dr. Hawthorne chose as his subject "Some Things on Which it Behoves Baptists of this Generation to Put Supreme Emphasis."

As the distinguished orator and preacher progressed the great gathering of Baptists stared as if spellbound, and the expressions of the upturned faces gave evidence of the fact that not one word was being allowed to escape the attentive listeners.

Dr. Hawthorne spoke in a clear, loud voice and while many at the rear complained that they could not hear, this fact was due more to the moving and talking about the hall than to the weakness of the speaker's voice.

As he progressed his voice grew stronger, and when the middle of his discourse was reached he was speaking with the ardor of youth.

"There is no more brilliant orator in our denomination today," exclaimed a Baptist brother seated on the stage immediately in the rear of the speaker.

Several times during the sermon audible "Amen's" were heard from those seated near the platform in the audience.

Dr. Hawthorne briefly but clearly outlined the foundations of the Baptist faith, and said: "For everything that is peculiar and distinctive in the faith of Baptists we claim divine origin. There is a warrant for it in the teachings of Jesus Christ and His apostles."

History of Baptists.

"Close to the middle of the seventeenth century the Anabaptists of England completed their work of restoring primitive Christianity, dropped the name of Anabaptists and agreed to call themselves Baptists," said Dr. Hawthorne.

"The first history of the Baptists was written by Crosby in 1732. If this is not a true statement of the origin of our denomination Crosby's work is a book of myths and an imposition upon human ignorance and credulity."

"We are as truly Protestant as Episcopalians or Lutherans, or Presbyterians, or Congregationalists. We affiliate with these denominations in maintaining and spreading the great doctrines of the Gospel. All of us stand against Rome, and standing together we have wonderfully diminished her resources, and emancipated millions from her despotic rule."

"We differ from other Protestant Christians in that we are vastly more radical than they. We borrow nothing from Rome. Our emancipation is complete, while theirs is only partial. Infant baptism is a feature of Romanism. We repudiate it and practice only the baptism of believers."

"Episcopacy is Romanism. We repudiate it. Our government is a democracy—a government of the membership. The church of Rome has ever sought alliance with the civil power, and the Lutheran church in Germany, the Episcopal church in England, and the Presbyterian church in Scotland have followed her example."

"From the very beginning of our history to the present hour we have held that the State has no religious function, and that any form of governmental patronage of religion is a palpable violation of the sacred rights of conscience."

Personal Allusion.

In concluding Dr. Hawthorne spoke as follows:

"Will you pardon a brief allusion, as I close the last formal address I shall ever deliver to this body? Yesterday was my birthday. Just seventy years ago I first saw the light of day. Fifty-six years ago I gave my heart to Christ and was buried with him in baptism. Forty-nine years ago, with fear and trembling, and counting myself one of the least of all saints, I entered the Christian ministry. Without the least abatement, I can say that I have not detected the many tokens of esteem which my brethren have bestowed upon me. I am deeply conscious of the fact that I have not done all that I might have done for the furtherance of the objects for which this convention was organized. I find myself, in my old age, standing far below the ideal to which I have aspired. But unworthy as I have been and am today, I thank God that my Saviour has not forsaken me, and that I can look calmly and even joyfully into the future."

Failing health has compelled me to

retire from the pastorate but as long as my lips can speak I shall continue to proclaim to a spiritually-impooverished world the unsearchable riches of Christ. Brethren sometimes remind me of my palmy days. My quick reply is that my palmy days are not in the past but in the future. The land of the palm is on the other side of the river. I cherish the hope that when the time of my departure is at hand, I shall cross over the inky stream and rest in the shade of those royal trees—God's emblems of strength and triumph."

The afternoon session of the convention was called to order at three o'clock, with H. R. Pollard in the chair, and the meeting was thrown open to the subject of foreign missions.

The reports of the special committees on the report of the foreign mission board were afterwards begun, and the meeting adjourned at six o'clock.

Baptist Women's Missionary Union.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, met on the 16th at 9:30 o'clock in the Second Baptist church, with Miss Fannie E. S. Heck, of North Carolina, president of the union, presiding.

The meeting was opened with devotional exercise conducted by Mrs. W. A. Gwaltney, of Virginia.

Mrs. C. S. Gardener then made a very graceful and interesting address of welcome, which was mainly historical in its tone. She referred to the fact that Richmond was the birthplace of the Woman's Missionary Union, nineteen years ago, and that this is its first visit to this city since that time. The growth and progress of the union having been a triumphant one from its birth.

Mrs. T. C. Carteton, of Indian Territory, replied to Mrs. Gardener with a brief but gracious address, in which she spoke of Richmond as the birthplace of Baptist history.

The address of the president, Miss Fannie E. S. Heck, was then made. Miss Heck gave an exhaustive account of the work of the union in the past year, and traced the history of the union, in brief, from its organization nineteen years ago. She spoke of the wonderful advancement and helpfulness of the union to all branches of church work and said that the past year had been the most successful in its history. She reported \$3,000 increase in this year's Christmas offering, and spoke of the splendid offering made during the week of prayer. Miss Heck said in conclusion: "There remains but two things for the union to accomplish—a greater nearness to God and again in the knowledge and joy of mission study as it applies to all branches of the work."

Miss Elizabeth H. Polsen assistant corresponding secretary, then read an interesting report of her work. She stated that \$17,552 had been contributed for mission work in China, and that various publications and helps had been sent out. In brief, she announced that almost every report sent in by various branches reported an increase in interest, organization and contribution.

The enrollment committee then read a complete list of the vice-presidents of the Woman's Missionary Union who were present, and the delegates from the different States.

Mrs. W. C. Lowndes, of Maryland, treasurer, gave a summarized report of the finances of the union, which she stated to be the best in its history, showing the sum of \$154,709.88 contributed, an increase of nearly \$2,000 over last year.

Fifteen minutes were then given up to noonday prayer, and all business laid aside.

Several constitutional amendments, due notice of which were given at the last annual meeting, were passed upon, the most important being that the Woman's Missionary Union was authorized to collect funds for the support of the Missionary Training School in Louisville Ky., by more than two-thirds majority of the delegates present.

Recommendations from the home mission board were read by the secretary, Mrs. A. C. Johnson, urging the Missionary Union to continued effort.

Various committees were appointed from the delegates for work during this session of the Union, as follows: Committee on plan of work, on obituaries, on resolutions, on literature, on young women's work.

A message of greeting was unanimously sent to Miss Annie W. Armstrong, for eighteen years corresponding secretary of the Woman's Missionary Union. Mrs. W. D. Clapley, of Florida, was requested to deliver the message.

Collections were then taken for home missions, and it was moved by the president that the object of the collections be the "Tichenor Memorial Building Fund." The sum of \$1,137, which was lacking to complete the fund of \$20,000, was raised in the meeting by the personal contributions of the delegates, and by pledges from the various societies represented. The entire body then rose and sang "Praise God, from Whom All Blessings Flow," and Mrs. Lowndes, of Maryland, gave a brief closing prayer.

The meeting was adjourned until the afternoon session, beginning at 3:30 o'clock, when the following program was carried out:

Devotional exercises—Mrs. T. P. Bell, Georgia.

Introduction of home and foreign missionaries.

Report of Woman's Missionary Union Literature Department—Mrs. John Eager, Maryland.

Recommendations of foreign mission boards.

Collection for mission schools.

Report of standing committee on Woman's Missionary Training school.

Conference on young woman's work.

Report of committee on young woman's work.

Adjournment.

Young People's Union.

Several hundred delegates from every State in the South attended the second session of the annual convention of the Baptist Young People's Union, an auxiliary to the Southern Baptist work, in the First Baptist church here today, where a number of addresses were made by prominent speakers. The singing was one of the enjoyable features.

President W. W. Hamilton presided and introduced the speakers, after the devotional exercises were concluded. "Training Christian Speech" was the subject of the first address, which was delivered by H. W. Virgin, of Kansas City, Mo. He was followed by the Rev. Dr. J. M. Frost, of Nashville, Tenn., who had something to say concern-

ing the significance of words used by Christians.

"I think it worth while to use the very word of Jesus," said Dr. Frost. "If He says everlasting, then I want to use it. The little girl who is converted talks in the language of the nursery and it is just as good as your theological talk."

Dr. Frost said some young Christian people are turning Sunday nights into frolics. He said young ladies who take part in such gaieties lack conviction.

George T. Webb of Chicago, the general secretary, delivered an instructive address, his theme being, "A Wider Vision in Young People's Work." He told how William Bell, the telephone inventor, invented the wonderful method of talking by wire as a result of hearing the sound of the old dish pan.

Mr. Webb declared that what has been accomplished by the Young People's Union is insignificant compared with what should be done. He contended that it is the larger vision of the work that is most necessary. He said that everybody should take part in the meetings aside from the singing. He also had a great deal to say concerning the lack of individual responsibility.

At this stage of his address Mr. Webb told the story of a poor woman in London who, was an outcast. She had picked up something in one of the streets and had been accosted by a policeman, who handled her roughly. "What have you there?" asked the officer. After shaking the woman, she pulled from her clothing some pieces of glass which she had picked up and said: "I was only thinking of the feet of the little children."

S. E. Tull, of Greenwood, Miss., was the next speaker. His subject was "The Weekly Meeting the Union's Opportunity."

The address was both thoughtful and eloquent, and made a fine impression on the large, intelligent audience.

The Rev. Dr. Len G. Brongton addressed the delegates at the session last night. Some of his illustrations from mature study in the mountains of Virginia were very striking. The lesson set forth was the real spiritual study of the Word for the conversion of souls.

The program for the afternoon was:

Address—"Young People and Church Fellowship," M. P. Hunt, Louisville, Ky.

Address—"Young People and Missionary Education," T. B. Ray, Richmond, Va.

Reports from the States.

Closing devotional exercises.

The officers who took part in the convention were:

President, W. W. Hamilton; vice-presidents, H. W. Virgin, R. Vandeverter; recording secretary, W. W. Gaines; chairman executive committee, B. A. Dawes; secretary executive committee, Joseph T. Watts, Ashland, Ky.

Convention Notes.

Among those honored with appointments to preach on Sunday were the following Mississippi preachers: Rev. S. E. Tull, Greenwood; Rev. P. I. Lipsey, Clinton; Rev. E. D. Solomon, McComb; Dr. I. P. Trotter, Hattiesburg.

The convention by resolution made all members of the Woman's Missionary Union delegates to the Southern Baptist Convention, and Mrs. Barcafer, of Missouri, had the distinction of being the first woman delegate to receive the badge.

The board of trustees of the Seminary elected Dr. C. S. Gardner, of Richmond, to the chair of homiletics, made vacant by the resignation of Dr. E. C. Dargon.

Pledges amounting to \$5,000 were made to the Baptist Woman's Training Schools for Missionaries in Louisville.

After the raising of \$130,000 for a special foreign fund, the scene was marked with great pathos, purpose and power, when four young men of culture and intelligence offered themselves to the Foreign Mission Board for service.

The Northern Baptists assembled in the city of Washington sent a telegram bearing their greetings to Southern Baptists, in convention at Richmond. The following reply was sent: "The Southern Baptist Convention hails with joyful greeting the Northern Baptist Convention, proffering the hand of fellowship and pledging co-operation in every effort to win our land for Christ."

The acoustics of the auditorium in which the convention met must have been very poor, judging from the many complaints from the auditors. It is always very important to the comfort and efficiency of the convention that this item be looked after.

To aid in relieving the Foreign Mission Board of financial embarrassment Mr. W. W. Brooks of Rome, Ga., suggested that a guarantee fund of \$1,000,000 a year be provided. He almost startled the convention by announcing that he would give to foreign missions \$50,000, payable in sums of \$5,000 a year for ten years, whereupon Dr. Mayfield, of St. Louis, announced that he would give \$20,000, payable \$2,000 a year for ten years. The movement gained momentum, until within fifteen minutes the sum aggregated \$130,000 for this special reserve fund.

The News Leader, Richmond, gave on its first page of issue of May 16 good illustrations of President E. W. Stevens, of the convention, and Secretary O. F. Gregory. Dr. Lansing Burrows, the inimitable, is not in evidence in the picture group. We do not wish to be understood as holding that his likeness could not be taken.

Delegates to the convention numbering about 150 expressed to Dr. J. B. Hawthorn their high esteem for him, when they presented him with a beautiful gold-headed walking stick. Dr. Hawthorn responded, of course, in appropriate words. This must have been to the old pilgrim very refreshing.

The next meeting of the convention will be held in Hot Springs, Ark.

Dr. H. E. Sproles' declination to serve longer on the Board of Trustees of the Theological Seminary, created a vacancy on the Board from Mississippi. Three of our strongest Mississippi preachers were placed in nomination for the place—I. P. Trotter, P. I. Lipsey and W. F. Yarborough. The result of the balloting was the election of the latter, to fill the vacancy. There could have been no mistake whichever of this trio might have been selected.

Dr. Mullins sounded the key note on Seminary endowment. He pitched it to the tune of \$1,000,000 additional to this fund. All seem to be of the same opinion. Of this amount Mr. Theodore Harris, of Louisville, has just given \$60,000.

Mr. Theodore Harris, of Louisville, Ky., is a strong advocate for the establishment of a university in Louisville, and offers to give in cash \$100,000 for this purpose. This together with the \$60,000 recently donated to the Seminary endowment rounds the nice sum of \$160,000 from one man for education.

Of course, as is usual and right, much of the session of Saturday morning was given to consideration of the Seminary, but also a good proportion was devoted to general and higher education. In many places we need more schools, and in almost every place, better schools, in some respects at least.

The Bible Institute at Blue Mountain.

As one who attended the Bible Institute at Blue Mountain last year I desire to say to my brother pastors that all who did not attend missed a god thing and will miss a helpful meeting if they do not attend the next one.

It is a helpful and inspiring thing to come together, pray together, and study the Bible together, with such men to lead as are on the program for the approaching meeting.

I speak from experience and therefore speak positively. When we peruse our Bible studies alone we naturally drift into ruts and I know of no better way to get out of the ruts than to come in contact with our equals and superiors in some institute like the one at Blue Mountain. It is my candid conviction that every city, village and country pastor would gain strength by attending the coming meeting. I am sure this is true of every one who has reached no higher plane of usefulness than the writer has.

The diversion is restful, the association is broadening, and the studying gives an increase of knowledge. If these lines should fall under the eye of some good deacon whose pastor cannot go for lack of funds let me beg him to see that this difficulty is removed. The pastor will return to his work stronger in grace, greater in spiritual power and more efficient in wielding the sword of the spirit.

J. W. Lee.

A great meeting of three weeks has just closed at Natchez, in which the preaching was done mainly by Evangelist Solomon and the singing led by his singer, Bro. Wheeler. The city was stirred as it has not been in very many years. There were 42 additions to the church, out of 76 professions. The congregation at the closing service was very large. As the meeting was closing the ladies said to their faithful pastor, Bro. John A. Held, go to the Southern Baptist Convention. He is gone. A great meeting, a strengthened church, a happy pastor.

Clarksdale recently enjoyed a fine meeting conducted by Evangelist Solomon. The church greatly revived. At that time Bro. Jordan became pastor, and things are moving. The prayer meeting began with about 50, and on last Wednesday evening, there were 100 present. Certainly this is a fine showing. We are sure Bro. Jordan will do his part well. He always does. We shall watch Clarksdale. It is located in one of the richest spots in the world, and there are some noble men and women living there.

The Baptist Record,

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BY THE

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T. J. BAILEY, Editor and Manager.
E. WESSON, Stated Contributor.

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F. Jacobs, Mgr., Home office, Clinton, S. C.
Thornwell Jacobs, 35 Arcade, Nashville, Tenn.

J. D. Jacobs, 343 Fifth St., Louisville, Ky.
C. C. Little, Room 613 Mutual Bldg., Richmond, Va.

R. K. Kiser, 3042 Locust St., St. Louis, Mo.
D. J. Criss, 132 LaSalle Street, Chicago, Ill.

E. B. Johnson, 250 Houston St., Atlanta, Ga.
Miss M. L. Middleton, 10 Nassau St., N. Y., N. Y.

J. Whitman Smith, 242 S. Church St., Spartanburg,
S. C.

E. J. Harrell, Dallas, Texas.
Claude N. S. Co., Cleveland, O.

Prof. B. Aswell, lately elected chan-
cellor of the University of Mississippi, and
has been elected in his stead.

Very much of our space this week is
devoted to Convention matters. We are
sure our readers want to know about the
doings of this great body. But, on this ac-
count, very little else can get into the paper.
We have a large amount of matter on hand,
and will use it as fast as we can.

Mr. Walter H. Walne, of Dallas, Texas, is
the alumni orator at Baylor University this
year. It is said to be a brilliant young
man with special oratorical gifts. He is a
son of the lamented Dr. T. J. Walne, whom
all Mississippians knew and loved. He is a
brother of Rev. E. N. Walne, a missionary
to Japan.

Rev. W. J. Mahoney, pastor of the Val-
ence Street Baptist church, New Orleans,
spent several hours with us one day last
week. He brings good tidings from the
Crescent City, as to Baptist affairs. The
recent evangelistic efforts there did the
cause much good, and the outlook is more
hopeful in this great Catholic city. Let
earnest prayer be made for those who are
"toiling on" in the Master's work.

On last Lord's day Bro. Willie McGehee,
a ministerial student at Mississippi College,
preached his first sermon. He was with
Bro. J. L. Price at Moak's Creek church. It
was a fair effort and the sermon was well
received. He discussed our Lord's tem-
ptation. Next Sunday this young brother
expects to preach at Mt. Olive in Amite
county. After the sermon at Moak's Creek

THE BAPTIST RECORD.

May 23, 1907.

a collection of \$16.75 was taken for the
famine sufferers of China and Russia. May
the Lord bless all his young servants.

We note with sorrow the death of Hon.
H. C. McCabe, of Vicksburg, which occurred
at his residence early on the morning of
the 20th. For some time his health has
been precarious. He was a member of the
First Baptist church, Vicksburg, and an
attorney of distinction.

A movement known as the Laymen's
Movement has been incubating among some
of our Baptist laymen for several months.
It is a movement intended to generate more
interest and activity among our Baptist
laymen, with special reference to foreign
missions. It seems to have gained consid-
erable prominence and accentuation at the
Convention. Ex-Governor Northern, of At-
lanta, and Joshua Levering, of Baltimore,
are two of its advocates.

The Mississippi Press Association met in
this city on the 21st and was in session
three days. It was well-attended and the in-
terest good. Hon. H. M. Quin of this city
made the address of welcome in felicitous
style. The response was given by L. T.
Carlisle, president of the Association, West
Point. It was a good address, and received
with applause. There was just one weak
point in it, and that was simply a question
of information, involving no malice or
afterthought. He spoke of the papers of the
city, naming The Clarion-Ledger and
The Daily News, not mentioning The Bap-
tist Record at all. But he did not know,
and we do not hold the matter against him,
as we will try to wag along somehow.

He gave Jackson great praise for what
has been accomplished in our fight against
the open saloon and the saloon in hiding.

Receipts of Convention Board March and April.

Aberdeen Association:			
	S. M.	H. M.	F. M.
Verona	\$	\$ 50.00	\$ 50.00
Okolona			10.00
Nettleton		13.50	13.50
Aberdeen			100.00
Pleasant Grove			6.85
Shiloh			5.20
Amory		55.50	55.50
Central Grove		12.00	12.15
Bogue Chitto Association:			
Topisaw			47.30
East McComb			42.00
Moaks Creek			30.50
McComb City 1st	60.50	60.51	
Montgomery		5.45	
Silver Creek	8.00	16.00	
Providence		10.00	13.50
Summit		89.00	89.50
Osyka		15.50	
Tylertown		40.00	6.50
McGee's Creek		20.50	
Tangipahoa		11.35	
Mt. Zion	8.25	8.00	16.00
South McComb		7.50	5.60
C. S. Curtis	1.00		
Johnston Station		2.00	1.95
Calhoun Association:			
Pittsboro		5.00	5.00
Carey Association:			
Roxie	6.20	8.80	9.35
Gloster			103.00
Natchez		95.75	92.15
Zion Hill			10.65
Hamburg		35.00	35.00
Rosette50
Holiness50	

Knoxville	6.00	6.85
Choctaw Association:		
Friendship	2.50	
Chickasaw Association:		
Cherry Creek	24.25	
Mt. Pleasant	14.32	32.64
Philadelphia	3.75	3.75
New Albany	117.80	453.35
Oak Grove	2.00	6.00
Chester Association:		
Bear Creek		13.60
Ackerman		46.91
Sturgis		7.25
Mt. Moriah	7.00	4.00
Pleasant Ridge		7.50
Fentress		3.00
Bethlehem		28.15
Bluff Springs	7.10	
Harmony		1.10
French Camp		22.65
Mrs. Hearon50	.50
Poplar Creek		4.20
McCool	32.62	31.85
Central Association:		
Brandon	50.00	117.00
Hebron	17.02	
Jackson 1st	451.20	882.00
Terry		48.65
Salem	7.00	
Mt. Pisgah	8.00	17.00
Jackson 2nd	200.00	210.00
Griffith Memorial	16.00	16.00
Beulah	30.00	30.00
Chapel Hill	23.00	20.00
Antioch		8.30
Clinton	256.17	586.20
Yazoo City		100.50
Reagenton		25.00
Vicksburg Calvary	32.00	30.00
New Hope		13.00
Orphanage		7.50
Lula		12.00
Liverpool		10.00
New Salem		10.00
Rocky Springs		35.00
Palestine	17.64	30.05
Edwards	40.25	51.50
Miss M. Herring	15.00	1.95
Mississippi Sprgs.	1.95	1.95
Raymond	60.00	50.00
Learned		10.00
Utica	183.80	288.60
Providence		20.00
Flora	50.00	73.00
Copiah County Association:		
Smyrna	5.00	5.00
Pilgrims' Rest	1.25	12.70
Sylvarena	4.85	4.70
Damascus	4.00	5.00
County Line		6.35
Hopewell		7.50
Gallman		20.90
Spring Hill		41.60
Crystal Springs		12.33
Hazlehurst	270.00	123.30
Sardis	466.55	363.65
Wesson	21.25	24.00
Stronghope	82.00	60.25
Shiloh	47.25	48.50
Bethel	14.90	13.40
New Zion		50.00
Poplar Springs	12.20	17.40
Harmony	4.00	4.00
Chickasaw Association:		
Buckatuna	10.35	
Waynesboro	9.00	50.00
Hiwanee		26.85
Shubuta	18.25	38.61
Souinlovie	4.05	
Pachuta		7.65
Mt. Rose		1.36
DeSoto60
Harmony	12.05	12.30
Knights Valley	3.80	3.80

May 23, 1907.

Pleasant Grove	3.70	3.70
Clear Creek	1.00	1.00
Quitman	11.75	6.50
Stonewall	25.43	26.00
Fairfield	3.00	
Meridian 41st Ave	20.00	6.58
Coldwater Association:		
Ebenezer		34.00
Oak Grove		17.25
Sardis	2.45	11.00
Senatobia		67.50
Hernando	46.75	17.00
Como	5.00	5.00
Holly Springs	15.00	
Mrs. Manning	5.00	5.00
Endora		10.00
Pleasant Grove	12.00	10.00
State Line		27.25
Peach Creek	5.00	5.00
J. W. Echols	2.50	2.50
Columbus Association:		
Columbus	81.00	76.05
Starkville	5.00	300.00
Pheba	5.00	
West Point	145.00	130.00
Sharon	14.50	15.00
Shuqualak		96.00
Bethel		4.00
Seoba		6.00
Bethesda	7.50	7.50
Macon	2.60	5.15
H. J. Vanlandingham and wife	10.00	5.00
J. B. Vanlandingham		5.00
Brooksville	66.05	2.30
Maben		10.55
Columbus S. E.	26.79	21.79
Deer Creek Association:		
Greenwood		421.50
Vicksburg 1st	5.00	2.50
B. L. Mitchell's field	10.90	
S. M. Ellis	7.50	
Arnold	3.50	3.50
Four Mile		5.00
Merrigold	30.00	11.50
Kuhn	1.50	1.50
Indianola		71.40
Silver City	15.00	32.00
Mrs. Moore and children	1.50	
Mr. Ervin	2.00	
Miss Easterling	1.00	
Shiloh	3.00	2.00
Greenville		70.70
Leland		86.00
Gulf Coast Association:		
Shiloh	17.25	14.75
Moss Point		130.00
Pascagoula S. S.		9.00
Biloxi	112.00	2.20
Rehobeth		4.22
Handsboro	30.15	
Gulfport	11.16	
McHenry	17.10	17.10
Hobolo Chitto Assn	53.35	
Harmony Association:		
Newhope		7.75
Lena	44.45	17.55
Standing Pine	17.30	
Rocky Point		4.00
Center Hill		5.00
Mt. Carmel		15.50
Goodhope	13.25	18.50
Goodhope (M)		10.25
Camden	15.00	3.00
Salem		2.05
Thomastown		46.25
Line Creek		22.50
Jerusalem		17.40
Cross Roads		3.55
Mt. Pelier80	.75
Walnut Grove	34.60	32.95
Tuscola	6.10	7.15

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Carthage	10.00	10.00
Hopewell Association:		
Forest	13.41	7.75
Pleasant Ridge80
Mt. Olivet50
Hillsboro	1.60	1.00
Cross Roads		3.50
Ridge		5.00
Liberty		3.00
Oak Grove		3.00
Morton		4.75
Mrs. Williams	1.00	
Kosciusko Association:		
Ebenezer		11.25
Kosciusko		139.55
Yockanookany		1.50
Beulah	2.65	
Springdale		18.00
Berea		5.10
Newhope		5.25
Macedonia		7.42
Poplar Springs		3.05
Hurricane		5.15
Pleasant Ridge		15.00
Jerusalem		12.80
New Salem		8.00
Samaria		13.50
Unity		26.00
Long Creek	6.00	36.50
Countyline		5.00
Louisville Association:		
Concord	9.00	
Beulah	5.80	
Louisville	62.00	10.00
G. W. Froncher		3.00
W. W. Porter		3.00
Plattsburg and Hebron		12.66
Lebanon Association:		
Sumrall	13.65	14.56
Zion Hill		10.00
Lumberton		150.00
Ellisville		60.00
Laurel		232.85
Hat'burg Col. St.		500.00
Hattiesburg 1st		1,200.00
Greens Creek	4.90	3.80
West Laurel	31.00	
Big Level	16.00	4.00
Soso	2.00	2.00
Indian Springs		2.40
Hurvis		50.00
Lawrence County Association:		
New Hebron	9.00	
Monticello		36.25
Prentiss		2.50
Hebron		70.00
Society Hill		45.55
Whitesand	17.25	16.00
Nola		18.30
B. S. Watts		10.00
Rehobeth		2.20
Silver Creek		2.00
Crooked Creek	13.05	13.05
Lauderdale County Association:		
Toomsba		3.65
Gilead		3.20
Meridian 1st	15.25	593.25
Meridian 15th Ave		20.00
Meridian S. Side		5.00
Meridian Immanuel	2.90	
Oak Grove		12.00
Salem	7.05	8.00
Meridian Hi'lans		30.00
Chunkey		29.25
One who loves the Lord25
Hickory Grove		5.00
Poplar Springs		33.90
Lincoln Co. Assn	25.00	15.00
Memorial		10.00
Brookhaven	150.00	150.00
Bogue Chitto	48.55	125.00
Pearlhaven	9.50	

Little Bahala			15.00
Fair River			51.80
Heukeys Retreat			29.65
Clear Branch		20.00	19.50
Liberty Assn			4.65
Central Ridge		2.70	
Mississippi Association:			
New Providence	3.20	3.20	3.20
Mt. Zion		11.75	
Providence	6.20	5.00	5.00
Bethlehem			8.00
Berwick	14.15		
Mt. Olive		23.05	25.00
Liberty			110.00
East Fork			32.00
Robinson			10.00
Hopewell			15.00
Gloster Galilee		208.45	250.60
Ebenezer		8.25	28.80
Jerusalem			11.30
Mars Hill		49.45	
Gillsburg			15.50
Hebron			100.00
Oxford Association:			
Oxford		150.00	162.69
Batesville			70.75
Goodhope			32.25
A Sister		.50	.50
Concord		10.25	10.25
Clear Creek		10.00	10.00
Big Springs		6.35	6.35
Water Valley		256.00	600.00
Pearl River Association:			
Oloh			18.00
Little River			1.70
Holly Springs		12.50	
Columbia		48.84	73.26
Bismark		2.85	2.85
Pearl Leaf Association:			
Antioch		13.75	13.75
Mt. Olive			154.18
Salem			46.00
Mt. Zion			60.70
Collins		5.65	110.00
Seminary			36.40
Oral	19.85	19.85	19.85
Leaf River		20.00	20.00
Lowreys Creek			4.50
Bunkers Hill			25.00
Rock Hill			26.15
New Hope		21.35	
Ebenezer		13.05	13.05
Williamsburg			8.00
Providence		30.00	30.00
Bassfield			66.05
Oga			15.80
Central		12.50	12.50
Rankin County Association:			
Rock Hill		15.50	15.50
Pelahatchie		30.07	42.50
Union		17.20	12.80
Fannin		5.00	12.45
Oakdale	5.00	10.35	31.40
Clear Branch	6.45	5.00	
Springfield			6.00
Pulaski		3.50	
Clear Creek	5.50	5.00	
Liberty		14.00	
Beulah			10.25
Galilee		12.50	12.50
Antioch	34.00	28.00	28.00
Dry Creek		29.75	34.55
Rock Bluff		8.70	8.75
Concord		.25	
Leesburg		3.00	3.00
County Line			13.50
Sunflower Association:			
Lyon		65.50	
Gunnison		151.25	10.00
Lula		80.50	
Sumner Enon		115.50	
Oak Ridge		118.00	
Sipsey Association:			
New Prospect		4.75	4.75

Strong River Association:	2.15	2.15	Kilmichael	7.50
Bethlehem	10.00	10.00	Emory	7.00
Mendenhall	13.00	13.00	Elmwood	15.00
Macedonia	22.00	22.00	Mt. Pleasant	3.75
Pleasant Hill	10.00	10.00	Beaty	1.10
Liberty	71.95	71.95	Shiloh	1.50
Braxton	25.00	25.00	Duck Hill	7.50
Cato	5.00	5.00	Carrollton	14.45
Enon	5.20	4.20	Pleasant Prospect	2.80
Hickory Ridge	3.50	3.50	Zion Association:	
Galilee	14.95	12.50	Eupora	48.80
Richland		118.88	Sapa	35.00
Magee	5.00	5.00	Shady Grove	3.45
Palestine			Bethel	4.10
Tippah Association:	21.71		Spring Hill	11.00
Ripley			Fellowship	5.00
Beulah	125.00	102.25	Mulberry	11.50
Blue Mountain	10.65	10.00	Shiloh	5.50
Academy	5.00	5.00	Mrs. Flournoy	1.50
Harmot	3.40	3.95	Derma	50
Dumas	28.45	41.90	Miscellaneous:	1.75
Provident	8.80	11.50	Lebanon	3.50
New Macedonia	44.00	43.49	A Friend	1.00
Union	10.25	10.25	General Missions:	
Ashland	3.60	3.60	Cedar Grove	\$ 17.00
Canaan	4.25	4.00	Pearl Valley	3.35
Pine Grove	3.00	3.00	Sardis	73.25
Pleasant Hill			Hobbs Chitto Association	93.15
Tishomingo Association:	20.76		Newhope	4.65
Inka	22.08		Hepsihah	10.25
Mt. Olive		14.00	Elim	4.35
Kossuth	63.45	61.25	Concord	66.75
Baldwin	10.50	10.50	New Liberty	17.00
Pleasant Ridge	669.75		Bethel	13.00
Corinth	1.35	1.00	Zion Hill	45.00
Moore Creek			Bluff Springs	2.05
Trinity Association:			Church Building:	
Sapa	3.75		Shiloh	\$ 17.60
Blyes Creek	4.80		New Hope	6.60
Cross Roads	3.00		County Line	13.15
Bethel	3.83		Union	5.25
Hebron member	1.50		Braxton	20.20
Union Association:	9.90	10.05	Mt. Olivet	1.10
Carpenter		10.00	Clear Creek	1.95
Beck's Grove	1.00		B. R. Hughey	5.00
J. H. Purser		6.40	Mrs. Thompson	5.00
Brush Fork		20.00	Peach Creek	5.00
Port Gibson		10.00	Hickory Grove	5.00
Martin	12.50	12.50	New Zion	3.85
Fellowship		10.00	Oak Grove	10.00
Pine Bluff		10.00	Philadelphia	10.50
Central Chapel	5.50		New Salem	2.00
White Oak	3.65	1.60	Providence	2.00
Bethesda			Eudora	10.00
West Judson Association:			Sustentation:	
New Prospect	5.45		Mrs. Leger	10.00
Pleasant Valley	8.00	8.00	Ellisville	17.15
Poplar Springs	12.75	22.85	Meridian 1st	5.00
Tupelo	207.50		Oxford	3.60
Union	11.00	6.50	Laurel	18.00
Fellowship	22.00		Ministerial Education:	
Shelby			Center Ridge	2.60
Y. M. C. A. Association:			Margaret Home:	
Charleston	20.00	23.95	Shubata W. M. U.	1.00
Coffeyville	11.50	42.75	Jackson 1st	5.00
New Hope	15.20	8.00	Mrs. Ball	1.00
Spring Hill	16.25	26.20	W. P. Price, Treas.	
Tillamook		18.55		
Yazoo Association:	8.25	2.00	Southwest Texas:	
Vallen		7.00	Luther Rice Burress, pastor of the First	
Pleasant Grove	6.60	1.00	Baptist church of Brownsville, Texas, to	
Hart Creek		5.70	the Baptists and all other noble people,	
Bethlehem		11.40	scattered throughout the Southern States,	
Cato		39.00	greeting: The letters written by Dr. J. B.	
Bethel	71.10	76.70	Gambrell of Dallas, Texas, to you through	
Lebanon		102.00	all of the Baptist papers of these States,	
Distant		2.53	calling attention to me, has so increased	
County Line		22.75	my correspondence that my limited time	
Goldman	17.55	33.00	and postage disallow personal letters to	
Pleasant		85.15	those who wish to know more about this	
Wagon	9.25	6.75	"goodly land," which, according to my	
Central		6.00	map is situated between 26 and 30 degrees,	
M. Vernon		4.00	latitude and 95 and 100 degrees longitude.	
St. John				

The Gulf of Mexico is south and east, the Rio Grande river on the west. Thus you see that it is the south-western part of the United States as well as of Texas; but not the "jumping off place," as some say, but the acme of the promises made to induce immigration to this western hemisphere. I will give answers to the questions as I have seen and heard.

1. The climate? It is mild—rarely below 40 degrees or above 90 degrees Fahrenheit. One is more sensitive to a cool atmosphere in this latitude than in the colder climates, on the contrary when the temperature is up, the heat is not oppressive as in more northern sections. In cold countries it is said that "The sun is tempered to the shorn lamb," equally true is it that in this, the wind is tempered to the coated lamb. No sun strokes have ever been reported in this section.

2. The Fertility of the Soil? The Rio Grande Valley has been properly called the Nile of the United States. The remaining portion of this section, excepting the sand belt, is rich and fertile.

3. Water? The rain-fall is sufficient to encourage the making of cisterns, and these furnish the drinking water usually when the house justifies the expense of making the cistern. Some have shallow wells, some wells run by wind mills, some overflow wells, still others depend on the barrel and the cart to haul water from river, creek, or reservoir.

4. Products? These are numerous. Oranges, lemons, figs, dates, pomegranates, strawberries, watermelons, corn, hay, sugar cane, cotton, English walnuts, pecans, cabbage, cauliflower, celery, asparagus, etc. Several crops of many of these are grown in a single year, making profits that appear fabulous to the eastern cotton planters, averaging from \$200.00 to \$1,000.00 per acre, often more. The profits will vary according to market prices. I have calculated by the controlling prices of this last year.

5. Can the present prices be regarded as standard? Not absolutely, but no reason why they should be lower. Facilities for rapid transportation are increasing, markets are multiplying, consumers more eager and better able to purchase.

6. Prices of land? These range from \$25.00 up according to location, and whether they are irrigable or not.

7. Irrigation Facilities? Immense capital and labor now engaged in increasing these, and so long as the Rio Grande river and artesian wells flow irrigation will be had. Irrigation insures against drouths, against wet weather delays, and insures many advantages that the rain man does not interfere with.

8. The wild lands are covered with dense growth which must be grubbed before cultivation. Wild grass is fairly good, but all land is fenced, so stock range is very limited. Cost of clearing land is \$7 to \$10 per acre. The wood often pays for clearing, and is sufficient for fence posts and fire wood.

9. Mexican labor cheap and as satisfactory as any other, for field and house.

10. Skilled laborers demand good prices.

11. Stock? Good and high priced. Mexican ponies, burros from 75 to \$100.00, long-horned cow horses, some 200 other breeds, both good and bad.

12. The land for the land.

13. This is the country for the automobile, roads are usually dry and are level, nothing to fear but wire fences and beds of cacti.

14. Society? As good, and otherwise, as in other sections of the United States.

15. Schools? The school fund of Texas is immense, and the public schools are as good as the teachers make them. The teachers are well recommended, and the school-houses in the towns and cities are elegant in architecture, while those in the rural districts are comfortable.

16. Religion? Chiefly Catholic. Protestants few, Baptists scarce. This appeal is for Baptists to come and share this land, "this goodly land," before the door of opportunity is closed by a golden bolt, (high priced land), which a lean purse can not turn.

There are some snakes, thorns, fleas and ferocious beasts, which remind us that we are on the outside of Eden, but when all is considered this section recommends itself above the average country. Its winters need but little fire, its summers but little fanning. Fresh vegetables, every day, sweet scented flowers every morning, with juicy steak, delicious quail, or fresh fish and oysters "as you like it," for breakfast.

As Macedonians, we pray you brethren come over into Southwest Texas and help us to build churches after the New Testament pattern, schools conducted by the New Testament spirit, then this "goodly land" will be filled with the glory of the Lord as the waters cover the sea.

Send us men for fertile plains

Send us men with fertile brains

Send us men with pious heart

To honor God and do their part.

Men "Steadfast, unmovable, always abounding in the work of the Lord," forasmuch as ye know that your labor is not in vain in the Lord."

I will be glad that every Baptist paper, or any other, will publish this letter and request any who come to Brownsville, Texas, to call on the Baptist pastor.

Fraternally,

L. R. Burress.

Brownsville, Tex.

For the Nut Cracking Corner.

All kinds of nuts are thrown over to this corner, but here is one I never expected to see.

A brother asks: "Will you kindly give scriptural authority for the church roll—or enrollment of church membership?"

This question reminds me of the Campbellite brother who said the Baptists added to the Scriptures because they voted on receiving members. It got to the ears of a Baptist preacher and he simply referred the good fellow to Peter's words in Acts 10:47, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?"

and asked the question what was that but taking the negative vote? God does not give us specific direction how to do such little things, but usually there is a Scripture that fits every case. If the brother will turn to Acts 1:15 he will find it recorded that the number of names together were about an hundred and twenty. That the Greek word means name.

1:6; Luke, some 200 other passages.

used. Luke, 34, of church organization.

union and is,

therefore, a pattern for us; and it clearly signifies the enrollment of names.

Some Reminiscences.

I want to thank Bro. J. A. Hackett through the Record for the article "Then and Now" in the Record of April 18th. I know that God will bless him for the stand he has taken for the old Baptist preachers. I was born in old South Carolina in the year 1823. I came to Pontotoc county in the year 1841. There was a small band of Baptists worshipping in a little school house twelve miles north of Pontotoc. In the year 1842 we built and organized Liberty Baptist church, there was no other Baptist church nearer than Pontotoc. I do not think there was another except Pontotoc within twenty miles of Liberty. There was a Baptist preacher named James Boswell who came into the vicinity in 1843 and was elected pastor of Liberty church and remained pastor for more than thirty years, until his death, with the exception of two years, which time he was released by his own request. Bros. Martin Ball and J. T. Pitts filled this vacancy one year each. In 1844 Bros. Martin and Louis Ball came and settled four miles south of Liberty church and assisted in building up Cherry Creek church. These three old preachers commenced riding and preaching in school houses and under bush arbors and establishing churches all over that section of the country and building up Chickasaw Association which extended over the north part of Pontotoc, Tishomingo, Tippah and a part of Lafayette county. I remember going with these old preachers to Farmington, Tishomingo county to the Chickasaw Association, there we met Bro. M. P. Lowrey, father of W. T. Lowrey. He had just begun to lead in public prayer. I was present when these old preachers told him he ought to go to preaching the Gospel. Only a short time after this he was ordained to preach and was very successful in God's hands in winning souls to Christ. Old Bro. Rodgers and others succeeded in building a Baptist church at Corinth soon after the railroad was built and the town commenced building up. They had the Chickasaw Association to meet with them. I went to this Association and there we met Bro. J. R. Graves. After organizing, it was announced that Bro. Graves would preach at 2 o'clock. Knowing that the church was too small to accommodate the people, they repaired to the grove around the building, a goods box was arranged for the pulpit. There, the people seated on the ground, listened to him for two hours without being wearied.

The Association grew to be so large it was thought best to divide it, and when it met with Cannan church, Tippah county, it was divided into three, Tippah, Tishomingo and Chickasaw. I could speak of many other things that happened during the building up of the old Chickasaw Association, for I attended nearly every one for about twenty years. At that time we did not mind getting on our horses and riding sixty or seventy miles to meet with the Association. I could name many younger preachers preaching the Gospel now, that were converted under the preaching of these old preachers. Do not criticize them, they had the love of God in their hearts and were instrumental in the hands of God in bringing many souls to Christ. They did not preach for money and got but little, but were given souls for their hire. I am only speaking of the old preachers that

I was intimately acquainted with. Christ taught his apostles to go and preach his Gospel and if they were taken up to "take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:19-20. Our old preachers did not have to go to the seminaries to learn to preach, the Spirit within them taught them. My heart's desire and prayer to God is that he will raise up more gospel preachers like the old time ones, as they are now called. I am in my 84th year and would be willing to ride ten miles every Sabbath morning to hear one of the old time sermons preached as they preached with tears trickling down their cheeks and begging sinners to repent of their sins and believe on the Lord Jesus Christ and be saved with an everlasting salvation. God bless the Baptist Record and all of its readers.

Yours truly,

S. H. Plant.

"The Rebuke."

Just a few words. Personal controversy is of little profit, therefore I do not indulge. But Bro. Epting seems to have so utterly misunderstood my article on "The Rebuke" that I feel that justice to the article itself demands that I quote a few words from it. He seems to have missed entirely the difference between rebuking sin, denouncing sin, etc., and making inordinating thrusts at unnamed parties. If you will get your Record of Feb. 21; you will find these words in my article under "The Rebuke."

"But you say, must we not rebuke sin? Yes, with all your might, and sinners, too, but be sure that you do it in God's way. Rebuke sin, denounce sin, condemn sin, show the exceeding sinfulness of sin; pray God for grace to show sin in its most awful hideousness in God's sight; but don't insinuate that certain church members are guilty of these awful things and not tell who they are."

I cannot state it stronger nor plainer, therefore I leave it right there without further notice.

Bro. Epting says in his last, "I would be very grateful to him, if he will give chapter and verse for pastor and deacons to consider matters of discipline that belong to the church and the church alone."

Let me say in answer, Dear Bro., if you will find one instance in the Scriptures where it is recorded that a church disciplined anybody you will find the text you want in the last verse of that chapter. Of admonition to discipline, there is much; of instructions concerning how to discipline, there are some; but of instances where one church, as such, disciplined anybody, I can't find one. "Diotrephes cast some out of the church," 3rd John 9:10—but he was not the church, neither was he approved of God.

Dr. Broadus says that the directions in Matthew 18:15-17 "apply to all attempts to win back a brother from sin." That is, both personal and general offenses. This is my last, for I think it enough.

E. L. Wesson.

Bro. Morgan is greatly encouraged in his work at Shaw, by the recent gracious outpouring of God's Spirit. The 34 new recruits will certainly augment the active working force of the church very much. The Delta Baptists are great givers. They make money and they give it.

Serious Thoughts.

By J. H. H.

Life has its serious side. I do not mean that one should go through life with a long face. We should not have our fellow men with a smile and a word of cheer. But there are serious questions that come to one and all for solution.

1. Sin. Sin is a serious question. Sin is the violation of law. It is the violation of God's law. It is the violation of the laws of the land. There is no condition in life so serious as when one's hands are condemned in the sight of God. The soul that sinneth, it shall die," says the law. And yet, many people treat it as a thing of small importance. The law says, "Thou shalt not steal," and yet many people are who steal their way through life. It is just as wrong to steal your way on a railroad train as it is to steal a man's purse from the bank, or to steal from widows and orphans. Yet many people think of it as a thing of small matter.

The law says, "Thou shalt not kill," and yet the world is full of murderers. Men, crazed with strong drink, their reason dethroned, murder their wives and children, and destroy forever what may have been at one time a happy home. There are thousands of men today who have no regard for human life. They care no more for losing the life of their fellowman than they do the life of the serpent that crawls under their feet. They have no regard for their fellowman. They are veritable demons on legs. They realize that some men carry on their heads would make a demon stand on its hind legs. It has always been a serious thing in my mind that when a man wilfully, with premeditation, takes the life of another man, that there is always standing by some lawyer who is willing to sell his own soul, and for a sufficient amount of gold and silver do all in his power to turn the wheels of justice and set the murderer free. It is enough to make the life of Christendom run cold and the very throne of Infinite Justice to tremble and for the moment to seem insecure. A great criminal lawyer said not long since when the law had returned with a verdict "not guilty." "We are proud of our boys," said of them for what? A cold blooded murderer had been set free. The man who had been killed, the family who had been made miserable, and the home that had been made forever, was of no importance to him. That he cared so much for the man who had committed the crime, that his own wife had been well filled, and that did he care for the peace, the safety and happiness of others? With his own hands stained with blood and his "conscience" seared as with a hot iron, it gave him little or no concern that one such had been acquitted.

2. Salvation. The question of the lost is one of the most serious questions in all the word of God. To use the language of Paul we should consider those who are under bondage as though they were bound with them. The Jews, we should have compassion on those who are lost and seek to lead them into a knowledge of the truth. The most miserable man on earth is the man that is lost when he has been made conscious of his condition. We should pray for him and speak a kind word to him and let him know that despite our hearts we love him and want him to be saved from the dominion of sin. We shall always feel

grateful to those that led us to Christ. In our troubles when we did not know what to do they came and told us of "Him who loved us and washed us from our sins in His own blood, and made us Kings and Priests unto God."

If we could fully realize what it means to be lost we could find no peace nor rest until we had made an effort to save those who are without Christ. May God help those who read these words and give to them a great passion for the souls of the lost. May we believe with the Prophet, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

In our judgment a better day for Virginia Baptists has not been put in than the day, when Dr. Pitt and the committee on arranging for launching and operating a new Baptist paper for Virginia, agreed upon terms for staying the launching of the new paper at least for one year. It was a good day for the Religious Herald, a better day for Virginia Baptist and the best day for the brethren who were to be the promoters and operators of the new paper. To an outsider Virginia Baptists are doing well under the wise and able conduct of the old Herald. The new arrangement would have been fraught with entirely too much risk for the possible good that might have resulted. And the idea of reducing the price of a State paper, or of reducing the price of any manufactured article, in the face of great advances in the cost of living, of white paper and labor is not to be entertained for a moment, though there is a clamor for low-priced papers. The risk of failing would be too great.

Church News

Rev. I. A. Hailey, pastor of the Fifteenth Avenue church, Meridian, has just closed a fine meeting of three weeks' duration, in which he did all the preaching except one sermon, which was preached by Dr. Hackett. Twenty-five were baptized, five received by letter, and the church greatly revived and strengthened. This church seems to be well equipped with up-to-date agencies. A good and growing Sunday School, with an active teachers' meeting, a ladies' missionary society, with a young ladies' auxiliary, and the only Sunbeam Society in the city. In five months the church has made fine growth in liberality and received 53 members.

Pastor Mahaffey has just closed a very satisfactory meeting of ten days at Coffeeville. Rev. R. A. Kimbrough, of Tupelo, did the preaching and Bro. Walter Hunter conducted the singing, both rendering valuable services. There were 21 additions to the church, 15 by baptism. Three who confessed Christ did not unite with the church. On the last day of the meeting the church ordered Pastor Mahaffey to get ready and go to Richmond at their expense. Sensible and liberal church. They propose to help their pastor to be the most possible to them and the cause.

A Modest Alien.

I mean Dr. Edward Stubblefield of Oxford. Notwithstanding the work at Oxford of this modest man has been little short of phenomenal yet very little has "leaked out" about it. He seems to have been too busy "to sound a trumpet before him," and it has all been done so quietly that his mem-

bers do not seem to realize that anything has been done out of the ordinary and so nothing has got into the papers about it. During his brief pastorate of—say two and a half years—the membership has increased somewhere in the neighborhood of seventy-five per cent, possibly more; the salary has increased at least forty-five per cent, while about \$3500 has been expended in improving and beautifying the church property. I haven't the least doubt but that the Baptist church at Oxford has the prettiest auditorium in the State. It is one of the prettiest I ever saw. How much of the credit for all this is due to the modest, almost timid little woman who presides in that scrupulously neat and tasty pastor's home I would not undertake to say. Knowing that the brethren of the State are interested in the affairs of that, one of the most important pastorates in the State, I have had it in my mind for a long while to say something about it but have neglected it till now. The work there is in good hands. I doubt if a native Mississippian—one "to the manner born"—could have succeeded better than this one from Kentucky by way of Missouri.

This modest, unassuming man would most seriously object to this seeing the light of day did he know about it but he can skip it when it appears in The Record for very many in the State want to know of the work at Oxford.

N. W. P. Bacon.

Grenada, Miss., May 1, 1907.

Omission.

Did you ever go back along the path
That had been your way through life,
But that you thought of wrongs you did,
And how oft' you'd stirred up strife?
How unkind words and frowning looks
You'd given day by day;
How stumbling blocks and rugged paths,
You'd placed in some one's way?

And did it ever occur to you
That at life's setting sun—
When you are called to answer for
The many wrongs you've done—
That there is yet another list,
Yes, quite a lengthy one—
And it's a record of the things
That you have left undone?

When through some way, you know not why,
That God has given you—
A costly home, a life of ease,
And blessings, not a few;
Is it the way to show to Him
You glorify His Son,
By living on for self alone,
And leaving much undone?

Did some poor son of Toil ev'r come,
Worn out with burdens laid,
Upon a form bent over with years,
To ask of you for aid?
And did you do the best you could
For this poor weary one?
If not, you'll answer some sad day
For what you left undone.

The God we serve requires of us,
To aid the weaker brother.
Don't pass him by and think that he
Will get aid from another.
And don't forget when summing up—
The many wrongs you've done,
That there's that record you must face
Of things you've left undone.

Kate Vanessa Robbins.

Memphis, Tenn.

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A FORTUNE TO THOSE WHO INVEST NOW.

The EMPIRE MACHINE COMPANY now being organized as a corporation to manufacture Concrete Block Machines, Concrete Brick Machines, Concrete Mixers and Concrete Sidewalk Machines, Capital stock \$300,000.00, temporary price of shares \$25.00 each, par value \$100.00, offers investors an unusual opportunity to make money. We want one reliable person in each county in the United States to take stock in this corporation, which will pay from 50 to 100 per cent per annum on investment. This is the first opportunity the public has ever had in participating in a business of this kind. A few hundred dollars invested now will make you independent for life. Unless you are prepared to invest not less than \$100.00, or more than \$1,000.00, this proposition will not interest you. Our machines are fully protected by United States and Foreign Patents. They are already on the market and the demand is increasing so rapidly we must have more capital to handle the business. Concrete has long been recognized as the building material of the future. Its development as such is becoming a necessity; that some new material is needed is proven by the diminishing supply of wood, practically all of which, it is estimated, will be cut in twenty years. Increased cost of brick, because of higher priced fuel in burning and the advance cost entering into its manufacture, the constant repairs and increased value of buildings of these materials are large elements that have made the necessity of a new building material urgent. Wooden buildings have practically a short life of usefulness, and buildings of brick, although they have a longer life, are subject to weather conditions and will eventually disintegrate. Concrete, on the contrary, when subject to the same conditions, becomes stronger as time goes on. Within a few years all of the houses built in this country will be made of Concrete.

We are desirous of distributing this stock in different States and Counties, thereby securing the good will, help and influence from so many people in different sections. This alone will be worth more to us than many thousands a year in the way of advertising. For this reason, we reserve the right to reject any and all subscriptions, or applications for stock, and will refund the money of such applications and subscriptions, in case sufficient amount of stock is not subscribed for in the proper territory. You can subscribe for this stock now at \$25.00 a share for cash, or on the easy payment plan. In a few years this stock will be worth \$100.00 a share. Write today for full Prospectus and our reason for accepting only one subscription from each county, together with our references. Full investigation will prove this to be the opportunity of the Century. Address,

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"Sanity in Missions."

On another page will be found our Convention Board's report for March and April. While these figures represent the work for two months of the fiscal year only, it is a fact that they set forth about what one-half of our churches give for missions during the whole conventional year.

Comparing these figures with similar figures for last year, at a glance even, one can see that more and more, the churches are displaying more "sanity in missions." The number of churches, that have this year divided their contributions more evenly between the Home and Foreign Boards has greatly increased; and, still there are many churches, as those parallel columns will show, that can see nothing much of value in a lost world, unless an ocean rolls between that part of the world and themselves. The exhibit here is for only two months; but look down the columns and you will see just about how the figures run for twelve months.

Last year, the Foreign Mission Board came out with about a \$20,000 debt; this year the Home Board comes out with a \$7,000 debt. Now, if a few more of our churches had stressed Home Missions, as they did Foreign Missions, there would have been no debt in either Board. How that would have set things agoing at Richmond! The happiest pastor, at Richmond, will be that pastor, who urged his church, or churches, to do the utmost possible for both our great Boards.

We know of several instances, where churches had made good

contributions to one or the Boards, and comparatively nothing to the other; and, on the last day, took an additional collection for the Board, for which they had already gotten a good collection, leaving the other just as needy, lying at their feet bleeding and begging for help—this is not the kind of loyalty that ought to actuate our churches; this is not "sanity in missions." Every church giving, in proportion to the amounts asked for, by the several Boards, which we have created to advise us as to the needs of the different fields—this would be equity in missions.

The happiest pastors in Richmond during the Convention will be those, we repeat it, who urged their churches to do their best for all missions.

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them."

W. P. PRICE.

There is nothing more dainty for a picnic or luncheon than Argo Red Salmon sandwiches or salad. The Cook Book tells you how to prepare them. Ask your grocer.

Women, Why Suffer?

HICKS' CAPUDINE (LIQUID) Quickly Cures all pains, headache, backache, neuralgia and nervous exhaustion, brain fog, etc.

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The Kansas Anti-Liquor Society is mailing from a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request that is made is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy, 121 Gray Bldg., Kansas City, Mo.

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of the Southern Baptist Convention. Each order contributes to the Bible Fund and enters the Sunday School interests of the Convention.

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the Bible Fund.

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Sunday School Record (sample, complete and accurate), each, \$1.00
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Excellent Maps (see catalogue).
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How to Organize—with Constitution and By-Laws, Price, 10 cents per dozen; 50 cents per 100.
See B. Y. P. U. Quarterly in list above.
Home Department Supplies.
Its Plan, J. M. Frost, Price 35c per 100
An Experience—J. M. Willard.
Price, 10c per dozen; 30c per 100.
Class books, for visitor's, 2 cents each.
Collection Envelopes, Price 35c per 100
Superintendent's Quarterly Reports, Price, 2 cents each.
Application Cards, 50 cents per 100.
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Send for prices of Libraries, Song Books, Howard Tickets, and other supplies or samples.

Baptist Sunday School Board,
Nashville, Tennessee.

OPIUM AND DRINK

PUDY SANITARIUM.

Houston, Texas, by mild, safe, guaranteed methods. No guards or confinement. Read the following statement.

Joseph, Waller Co., Texas, Feb. 28, 1907

This is to certify that my name is H. M. Poss, and that I am 65 years old. That I had morphine 26 years, and that I was using 30 grains daily when I went to the PUDY SANITARIUM November 6th, 1906. I remained there five weeks, and three days, returning home December 15, 1906. No words can describe my feeling of thankfulness and I write this without having been asked to do so. Dr. Pudy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Pudy, and I pray that others may receive this great blessing. I will gladly answer all letters. H. M. Poss.
Mr. Poss is Confederate Veteran, a member of the Baptist Church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for Free Trial Package of our Home Treatment. Sealed Packet sent on request.

Dr. Pudy, Suite "B", 614 Fannin
N. Houston, Texas.

Greetings From Secretary B. D. Gray.

This has been the greatest year in the Home Board's history. The contributions are greatly increased. The amount is about \$50,000 larger than last year, an increase of more than thirty-one per cent. It is a larger increase than any convention board ever made before this year. Every state, with a single exception, went ahead on Home Missions.

We expended about \$62,000 more than last year on the work, and with what fine results our statistical report will show. There were nearly 19,000 baptisms and more than 14,000 by letter, making 35,000 additions to the churches. What a glorious record!

That Debt.

We worked and toiled and prayed to avoid a debt. Hence our disappointment in having to report a debt of \$7,500. It is not large but it is a debt and that burdens us. If it were \$25,000, or \$50,000, the sympathy of our brotherhood would not only be felt, but expressed. All the more why we should wipe out this lesser debt at once.

Last year with a debt of \$20,000 on the Foreign Mission Board May and June were given to the business of removing that debt. How gloriously the brethren responded, not only raising that debt, but all that was asked for Foreign Missions for the year.

A Glorious Future.

Never in the history of the Home Board were the tokens of divine favor upon our work so manifest and inspiring. The heavens have bent above us and the blessings of God have been poured out in wondrous measure. A new sense of our rich inheritance here in the South has come to Southern Baptists. The needs never were so great, the opportunities were never so numerous, and the purpose of Southern Baptists to meet these needs and seize these opportunities was never so great. On behalf of the Mission Board I send out this message of gratitude to our great brotherhood for their hearty co-operation in the work of the year just closed and call upon them to join in the greater work of the future.

Galveston, Tex., May 17, '07.

To the Brethren of Mississippi:

On May 26th, Mr. Clifton Powers, a gospel singer, of New York City, and myself begin a revival campaign with the First Baptist Church of Vicksburg. I write this note to ask the brethren to remember us in prayer that the meetings may be a success, that many souls may be saved, that the saints may be built up, and that above all God be glorified in these meetings. This is my first preaching trip back to my dear old State, since I left it a dozen years ago. I have often been invited but have never seen my

way clear to go until now. I want it not only to be pleasant but to be greatly profitable. Will you not remember us in unceasing petitions? Please remember the Pastor, Brother Weeks, also that he may have wisdom and grace to direct the affairs of the meeting to the glory of God.

Kindly,
Luther Little.

Argo Red Salmon is cleaned and packed entirely by machine, and not touched by hand. After trying it you will use no other.

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Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.
I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

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BLAIR'S PILLS
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A Lone Young Man In Jerusalem.

He was at the Passover and was unknown to most, and without authority from Caesar or Sanhedrin. He was in the temple and there saw all kinds of unlawful things; men were buying and selling in the sacred precincts; the court was full of animals and crowded with the tables of money changers. Many in years before had seen all this and doubtless had lamented it, but at this, all effort ended. But this One gathered and knotted some cords into a whip and with flashing eye and stern face advanced on the crowd of desecrators and bade them: "Take these things hence." "Jesus saw the wrong and knew the right, and felt the call of God in his soul to oppose the wrong and uphold the right."

Here we find a great pattern, in which we get a glimpse of obligation laid on us. Also He has said: "Follow me," and in doing this we are led to "oppose the wrong and uphold the right," and in all things "rather be right than president."

To "uphold the right," often calls for effort against odds. The "three hundred" at Thermopylae were out-numbered many times, yet they did dare to do and to die. They believed they were "upholding the right" and

hence their devotion. And Luther at the "Diet of Worms" was aflame with a kindred spirit. And the apostles when "straightway" charged by the high priest and his council "not to speak any more in this name" and were beaten went forward preaching "daily in the temple and in every house." Such pressure was upon them that they said: "We ought to obey God rather than men." The pattern of Jesus had to them in no sense faded. They were willing to dare and do laboring un-

der conviction of right. And this was abundantly so with him who said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Just here our duty is made plain.

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They Met and Are Satisfied.

They meet tonight, the one who closed his eyes
Unto the pain forever and the woe,
And one who found the mansion in the skies
In all their splendor long, long years ago.

What will they say when first their eyes shall meet?
Or will a silence take the place of words,

As only saints can know how strangely sweet
A rapture such as only heaven affords!

Will she who went before ask first for those
Left far behind, those whom she loved so well?

Or will the other new to heaven's repose,
Question of all its meaning—who can tell?

And will they wander where the flowers are deep
Beneath their feet in pasture's green,

Where fadeless blossoms o'er the hillsides creep,
And where no piercing thorns are ever seen?

One went so long ago and one to-night
Took the long journey far across the tide:

This only do I know, they meet tonight,
And meeting, both, I know, are satisfied.

China's cheapest book is the New Testament in Chinese, published by the British and Foreign Bible Society. It costs fourpence to print and is sold at twopence. Copies in all the great Indian languages cost one penny (two cents) to print, and they are sold in India at one farthing (half a cent). The Bible is now the cheapest book in the world.

Love and Duty.

Every true man has the sense of duty impelling him to many things which otherwise he might leave undone, because they happen to be distasteful or difficult. Duty in such cases is only another word for conscience, the eternal must that sweeps through a man's

soul, and drives him over the path of service, pleasant or unpleasant. Yet no one could love a man who does things simply because it is his duty to do them. It may be, and is, a father's duty to provide for his children, but no one admires him if he does things just because he must. It may be the duty of some men to preach the gospel, but they deserve little sympathy if they preach simply because it is their duty. There is a greater force than duty at work in human hearts. Duty is not lessened when other force, love, assumes control, determines the motive, and furnishes the real power. Love is the greatest thing in the world for no other reason than that the soul of it is unselfishness. It works not because it must, but because it delights in work. There is a vital difference between duty and love; duty does just as much as it ought to do—and often does no more. Love does as much as it can, and sometimes does more than it ought to do. This truth makes the gospel a great love story. God loves, Christ loves, Christ gives himself; there is no duty that he must perform, there is great love that he comes to fulfill. While love is the greatest power in the world, it is peculiarly weak at the point where men choose to receive it or reject it. For love never forces itself—anywhere. "Behold, I stand at the door and knock." God might break down the door, and force a man into heaven—perhaps; but in the moment that he forces man into heaven in that moment heaven would be hell—to the forced man. It is one's duty to love God; but until one loves to love God, he comes far short of the divine expectation. And that which is so true in the greater realm, is true in the ordinary affairs of men. Duty makes hard faces, and sometimes harder hearts, and often makes Pharisees. But love brings in the sunlight of heaven, because love is the voluntary uprising of the heart toward God and men.

Dots From Antioch.

On the 5th Sunday in March we had "Children's Exercises" at Antioch. It was indeed a joyous occasion and recalled the words of the Saviour when he said, "Except ye become as one of these little ones, ye cannot enter the kingdom of Heaven."

The recitations were mostly about that glad morn so many years ago, when Christ burst asunder the bands of death and caused His sorrowing disciples to ween with joy. It made the heart thrill to listen to the sweet thoughts expressed in such a winsome way. The children had been trained by Mrs. Lydia Alverson.

She is an eloquentist of rare ability, who gives her time and talents to this work from a pure

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love of it, and a desire to help those by whom she is surrounded.

Mrs. Carrie Cotton deserves special mention also for willing aid rendered and interest shown.

The larger girls recited most beautifully, but the "little tots" touched the feelings and thrilled the soul. Oh how sweet it was to see them giving their tribute of praise to the dear Saviour who said, "Suffer the children to come under me."

Four young girls sang most touchingly, "Little hands to work for Jesus," and as they trilled the precious words, every ear was listening and imbibing the melody that ascended like incense to Heaven's blue.

Miss Hattie Alverson sang, "Some time some where," and as the thoughts lingered in our souls, Faith rose sublime and we felt it was indeed true that God could and would answer prayer.

Mrs. Fannie Dudley played the organ while the choir rendered several inspiring songs that caused the air to vibrate with the music, and doubtless the echoes reached the Master.

The remembrance of the day will abide with us like some lovely picture that is stamped upon the mind in "colors" de rose, and tipped with the brightness that comes straight from the throne of God.

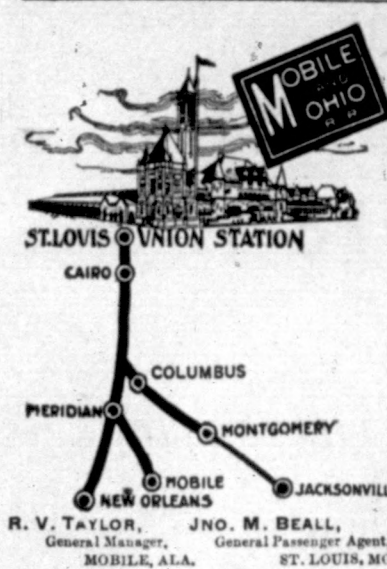
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The regular annual exodus of the wife, because she has a restless desire to get away somewhere, because she has friends who insist on her accompanying them, or because she fears the neighbors will think she cannot afford to go away—these are the forms of voluntary separation for weeks and months that are dangerous and sometimes even prove a short cut from matrimony to matrimony.

The theory that husband and wife should be separated occasionally so that they may appreciate each other the more is a dangerous doctrine. Vacations

with each other may be new miniature honeymoons, bringing renewed love to both, but long vacations from each other are what the insurance companies term "extra-hazardous risks."—William George Jordan in the June Delineator.

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Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies . 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
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Total \$19,009,550.82	Total \$19,009,550.82

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